

INAUGURAL ADDRESSES

AT THE OPENING

OF THE

PRESBYTERIAN

THEOLOGICAL SEMINARY

OF THE

NORTH WEST,

CHICAGO, ILLINOIS.

PHILADELPHIA:

JOSEPH M. WILSON,

NO. 111 SOUTH TENTH STREET, BELOW CHESTNUT STREET.

1860.



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INTRODUCTION.

CHARGE TO THE PROFESSORS

BY

REV. SAMUEL T. WILSON,
PRESIDENT OF THE BOARD OF DIRECTORS.

INAUGURAL ADDRESS

BY

NATHAN L. RICE, D. D.,
PROFESSOR OF DIDACTIC AND POLEMIC THEOLOGY.

INAUGURAL ADDRESS

BY

WILLIS LORD, D. D.,
PROFESSOR OF BIBLICAL AND ECCLESIASTICAL HISTORY.

INAUGURAL ADDRESS

BY

LEROY J. HALSEY, D. D.,
PROFESSOR OF HISTORICAL AND PASTORAL THEOLOGY, AND CHURCH GOVERNMENT.

INAUGURAL ADDRESS

BY

WILLIAM M. SCOTT, D. D.,
PROFESSOR OF BIBLICAL LITERATURE AND EXEGESIS.

INTRODUCTION.

THE Presbyterian Theological Seminary of the North West having been tendered to the General Assembly, in session at Indianapolis in May 1859, by direction of the Synods having control thereof, the General Assembly passed the following resolution :

“Resolved : That in accordance with the overtures emanating from eight Synods, this Assembly does now accept the direction and control of the Seminary, known by the corporate name and style of the Presbyterian Theological Seminary of the North West.”

The Assembly located the Seminary at Chicago, and in reference to a communication from CYRUS H. McCORMICK, Esq., dated, Washington, May 13th, 1859 ; proposing to endow the Seminary with *one hundred thousand dollars*, on condition it was taken under the charge and control of the General Assembly and located at Chicago, Illinois, the Assembly passed the following resolutions :

“Resolved : That this General Assembly does hereby accept the donation of one hundred thousand dollars made by Cyrus Hall McCormick to them for the endowment of four Professorships in the Presbyterian Theological Seminary of the North West, about to be established by this Assembly, and upon the terms and conditions therein mentioned.

“Resolved : That the thanks of this General Assembly be tendered to Mr. C. H. McCormick for his munificent donation ; and that a copy of these resolutions be transmitted to Mr. McCormick by the Stated Clerk.”

The General Assembly elected a Board of Directors, and four Professors, viz:

N. L. RICE, D.D., Professor of Didactic and Polemic Theology

WILLIS LORD, D.D., Prof. of Biblical and Ecclesiastical History

LEROY J. HALSEY, D.D., Professor of Historical and Pastoral Theology, and Church Government,

WM. M. SCOTT, D.D., Professor of Biblical Literature and Exegesis,

and instructed the Board of Directors "to use and take all proper measures necessary to put the Seminary in operation at the earliest date practicable."

The Board met in Chicago, by the appointment of the General Assembly, on the 21st of June 1859, and made arrangements for opening the Seminary on the 14th of September following; and appointed the 26th of October as the time for the formal installation of the Professors.

On the 26th of October, 1859, the Board of Directors met in the North Presbyterian Church of Chicago, and after a sermon by J. H. Brown, D.D., the Rev. S. T. Wilson, President of the Board, read to the Professors the following engagement, ordained by the General Assembly, to which they gave their solemn assent and affixed their respective signatures:

"In the presence of God and of the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order, and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian form of Church Government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to, or inconsistent with, the said Confession and Catechisms, or the fundamental principles of Presbyterian Church Government; and that I will faithfully execute the office of a Professor in the Presbyterian Theological Seminary of the North West."

Prayer having been offered, the Rev. S. T. Wilson, by previous appointment of the Board, delivered a Charge to the Professors; and the day following the Professors delivered, each, an Inaugural Address; which Charge and Addresses are herewith published, by order of the Board of Directors.

THE
CHARGE TO THE PROFESSORS.

BY
REV. S. T. WILSON,
PRESIDENT OF THE BOARD OF DIRECTORS.

(5)

THE CHARGE TO THE PROFESSORS.

WE meet to-day, brethren of the Board of Directors, and Christian friends, under circumstances of no ordinary solemnity; and for the transaction of business intimately connected with the honour of religion, the glory of God, and the decisions of the last day.

The Presbyterian Theological Seminary for the North West is this day to be formally organized by the inauguration of those who have been chosen to be its Professors. Such an event as the installation of *four* professors at the same time has never before occurred in connection with any Theological Seminary in this land; nor, so far as remembered, in any other land since the days of the Reformation.

From the circumstances which have attended the previous efforts to establish this Institution, it is unavoidable that many and various emotions should fill the minds and hearts of all concerned in the present exercises. Three years ago precisely, the voice of the seven Synods in the North West, as the voice of one man, united in saying, "We need a Seminary for the training of Ministers for this wide and extending field; and with the help of God we will arise and build one. The purpose thus so harmoniously formed met the hearty response of every Presbyterian heart, and within a few months thereafter such a beginning had been made as seemed to promise a

speedy realization of all that was desired. Unforeseen difficulties however arose, which not only clouded these first favourable prospects, but for a time seemed to involve the whole enterprise in hopeless ruin. Nor were these difficulties removed, until by an act of rare Christian magnanimity on the part of those who had been foremost in the effort, the whole enterprise was transferred to the General Assembly of the Church, with the simple request that a Seminary, on the same footing with those already under the care of the Assembly, might be at once established. The transfer thus made was accepted, and the Seminary now to be organized is the result.

Brought thus into closer contact with the great throbbing heart of the church, the Seminary seemed at once to secure the affections and to call forth the liberality of God's people. One gentleman in particular, whose name will be hereafter as an household word among us, and whose noble gift will remain a monument more enduring than brass, whose hands God had filled with wealth and whose heart he had moved to honor him with it, immediately bestowed upon the institution a most munificent endowment. And others since, with kindred liberality, have provided for its present and permanent location here in this great city. The General Assembly too, appreciating the extent of the field to be occupied, and the magnitude of of the work to be done, with a singular and perhaps unaccountable unanimity, at once proceeded to fill the chairs of instruction in the infant Seminary with four of her choicest sons; all of whom have been led subsequently, not only to accept the places thus assigned them, but in the good providence of God, they are all here to-day to offer to you their solemn pledges of fidelity, and to receive at your hands their official investiture.

Such having been the steps in the progress of this matter, instead of pronouncing now upon these, or upon the circumstances by which they have been attended, or the influences by which the present condition of things has been

reached, it becomes us rather, in humility and sorrow for very much in the past, and with hope and trust in God for every thing in the future, to turn our hearts in filial confidence and love to that blessed word of his. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

My brethren, the Professors elect! That branch of the Church of Christ with which we are connected, recognizing it as an important part of her great work in the establishment of the Redeemer's kingdom, to raise up and qualify a numerous and efficient Ministry, has chosen to accomplish this through the instrumentality of Theological Seminaries, established in such numbers and in such localities as the exigencies of the Church may seem to require; and where godly young men may be gathered together and trained for the work of publishing through the world the gospel message. And having now established one of these Seminaries here, the Church calls you to do for her this work of instruction and training; to receive at her hands her sons, separated unto the work of the ministry, and to qualify them, "to go," in the fulfillment of her great commission, "into all the world and preach the gospel to every creature."

While therefore, I advert, in a few particulars, to the work which is to be done, I would charge you, dear brethren, in the name and by the authority of the Church which calls you, to prepare here a race of Ministers in view of this work, and for the full and faithful performance of it.

The work to be accomplished is one of amazing magnitude, if considered merely in connection with the wants of this particular region. In establishing this Seminary, the General Assembly designated as the particular field of its operations, *this*, which is distinctively and truly denominated "the Great North West."

Looking abroad therefore, brethren, from the place where

you now stand, you may take in the dimensions of your work, and realize, if this be possible, the present and prospective magnitude, and the certain and glorious fruitfulness of it, if properly cared for, as it spreads out before you on every hand, beginning at the very doors of the Seminary and stretching indefinitely beyond. The Seminary therefore comes into being with an *empire* as its distinctive domain; and what a weighty practical task does Providence here assign it, along with the gift of this virgin soil! and what a tremendous responsibility does it assume in venturing to put its hand to this great work!

But how much more grand is its field of operations, and how much more responsible its work, if we take into the account, as we properly may, the entire country! Leaving out of view the vast continents of the old world, the countless myriads of Papal and Pagan lands, and of the isles of the sea, you have a *world* almost here at your very doors. Since our country has become the "high-way between the two great oceans; since our language is spoken, and our Government is planted on both shores, if the Church were ambitious, it could crave no loftier enterprise than to bring under its spiritual sway this vast empire." And humbly intent, as it is, on setting up the kingdom of our Lord wherever this language is spoken, or the ægis of this Government extends, we cannot but wonder and tremble at what God has given it to do.

But is the work to be done confined to this particular field of the Seminary, vast and increasing as it is? Is it circumscribed even by the boundaries of the continent?

I anticipate your answer, as your hearts swelling with Christian benevolence, repeat with every throb, No, *no!* "The field is the *WORLD*," said our Lord when defining for his Church the limits of her work. The charter of the Church, therefore, under which this whole enterprise is undertaken, covers every continent and every isle; and her patent embraces every kindred, tongue, and people under the whole heaven.

And does any one ask for an authoritative exposition of this charter, or a proper exemplification of its catholic spirit? I point him to the recorded history of the first ministers of the Church. "Singly and in groups," says one, "these penetrated into the solid masses of heathenism, and left their foot-prints marked in blood. The torch kindled at the altar, and snatched from hand to hand, passed to the confines of the known world." If the history of the first ages of the church teaches us any lesson, it teaches us this one, that to be a Christian, and especially to be a Christian minister is to be a missionary. Though our eyes ache, therefore, in the survey of the field, wide and destitute, in the midst of which we plant this Seminary; though our hearts bleed as we take the wider view of the entire country, and behold the mighty harvests ripe and perishing for lack of reapers who may thrust in the spiritual sickle and gather it; still the greatest work of the Church, the greatest work of the Seminary, and of you, the Professors, lies beyond where the *world* is perishing for lack of knowledge. "Our lines," says one in apt and beautiful language, "have fallen to us in a Missionary age; not the first in our Christian history, but the first since the Reformation three hundred years ago, and perhaps the last designed in Providence to usher in the glories of the Millennium. The end of our history turns back upon its beginning, and the nineteenth century is toiling to repeat the first. The Apostles and Evangelists have at length found their emulators, who accept neither mountains, oceans, nor rivers, as the boundaries of their zeal;" who know no kingdom but that of Christ our Lord, and who cheerfully suffer the loss of all things that they may achieve the victories of his cross.

The hymns and psalms of praise which we are accustomed to chant in our Christian assemblies from Sabbath to Sabbath, begin to embody the facts of sober history, and their loud notes come echoing back to us from the deep darkness of many pagan lands, in startling human outcries: as,

"From Greenland's icy mountains,
 From India's coral strands ;
 Where Afric's sunny fountains
 Roll down their golden sands ;
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain."

Recognizing therefore, in the spirit of the early disciples, the *world* as the field of the Church's operations, the business of this Seminary, and your business as its Professors will be to raise up an army of missionary ministers who by their zeal and boldness, and their intense love for souls, will take possession, in the name of the Lord of Hosts, not only of this broad land, conceding, not for a moment, the right of Infidelity or Romanism to possess one inch of it; but who, disregarding all boundaries of kindred or country, will also penetrate into every region of the earth with the message of salvation on their lips; and so realize without a figure that Apocalyptic vision of the "Angel having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people," until "He of the golden girdle and glittering feet, now King of saints, shall be the King of all the nations."

But besides the extent and magnitude of the work, it is also compassed with peculiar and increasing difficulties. Who has ever written—nay, who could write the philosophy of the American mind, especially in its connection with religious subjects? The peculiar characteristics of the people, no less than these liberal institutions under which we live, seem to be singularly favourable for the introduction and dissemination of every species of error and irreligion. And these, when fostered and stimulated as they are by the intense mental and social activity of the age—that activity which here finds its intensest development, propagate themselves with prodigious rapidity. This

remark is made not in the way of complaint that our institutions are what they are, or that this activity is what it is ; but merely to indicate the peculiar difficulties to be overcome, and the character of the work to be done by the rising race of ministers.

Consider again, I beseech you, how the intellectual and spiritual thralldom of Rome is extending itself over the fair face of this land consecrated to religious as well as civil liberty ! Consider too, how Spiritualism, that most foolish and yet most seductive of all modern errors, is secretly and powerfully disseminating itself like some active poison, among all classes of the people, till already its deluded votaries are numbered by millions ! Consider how Infidelity and Rationalism, transplanted from the old world, are striking their roots deeper and firmer into this rich virgin soil, till their dark Upas shade begins to rest like a blight upon the fairest and most populous portions of the land ! Consider how the conflict already begun, increases every hour, in respect alike to the obligations of the Christian Sabbath, and the position which the Bible is to occupy in the matter of popular instruction. Nor will this conflict be terminated till, as we greatly fear, all the old sanctions of the Sabbath as a day of commanded and holy rest are removed, and the tremendous engine of common school education is left without a single direct religious element to leaven or sanctify it ! Consider with what untiring zeal and activity the champions of Infidelity in every form of its manifestation are abroad in the land, seizing every opportunity, and employing every agency for the dissemination of their pernicious principles, till every place of popular assembly resounds with such lectures, and every press groans with such printed pages, as strike, every one of them, at the very foundations of all our domestic, social, and religious institutions ! Nor is the pulpit even exempt from this sacrilegious invasion. Consider again how bold and persistent has been, and is yet, the effort to put Science in array against the Bible ; and how Literature

in many of its most popular and influential departments is made to toil and grind like another blind Nazarite, in the service of those who have degraded it, and thus to bring shame and derision upon all the practical teachings and blessed results of the religion of Christ.

When such and even greater obstacles are to be encountered at home ; and when the petrified superstition, consolidated with the deposits of centuries, and the mental, and moral, and spiritual slavery of the Catholic world ; and the colossal darkness and idolatry—the unspeakable degradation and misery of the Pagan Nations—are to be overcome and removed ; what, oh ! what should be the character and the qualifications of those who are to proclaim the doctrines of the true religion and win large conquests for Christ ? I would recite here words spoken by one who has now entered into his rest, and gotten his crown, when a few years ago he occupied the position which you now occupy : “ Looking around us,” says he, “ we see abundant reason for arming the Christian ministry with all the wisdom and might and courage which it is possible to draw from the storehouses of knowledge and grace. This is forced upon us equally by a survey of the Church and the world. In spite of those lulling strains which well-meaning friends of outward amity continue to sing, we behold tokens of peril, if not of judgment on every hand.

“ The questions which our fathers debated, even at the risk of life, and the rights which they maintained, with arms in their hands, are in no wise more stirring than those which we see our sons must debate. Not petty scholastic niceties which may divide good men, but *stantis aut cadentis ecclesiae*. Whether for example, the infinite Jehovah is a personal God, or a self-developing sum of all things ; whether we rightly hold the Athanasian Trinity, or must accept a Sabellian Godhead in triple manifestation : whether Holy Scripture is inspired, or merely half inspired, or not inspired at all ; whether there is a spiritual revelation of positive truth, or only a theology

of reason ; whether atonement is expiatory or merely dramatic ; whether the ground of our acceptance with God is a forensic justification, or an imputed or derived life of holiness ; and whether there shall be eternal punishment, or finite punishment, or no punishment. These are the questions now rising for us, and rising within the churches of the Reformation. By a slow but irresistible process the distillations of the German alembic are coming to tincture the theology of Britain and America. The most alarming latitude widens around us ; and heresies which all the confessions of all the Reformed Churches, without a single exception, agree in denouncing, and at which even Rome revolts, are declared by ministers of religion not to touch the foundation."

Would it not seem as if these pregnant words were prophetic? Since we begin to see the form and outlines of "The Broad Church," with its diluted creed, its gorgeous ritual, and its sensuous worship, projecting itself clearly and pretendingly upon the ecclesiastical horizon ; since we begin to hear the commanding eloquence of some, who, although erratic, have been esteemed hitherto the earnest advocates of spiritual and vital godliness, now employed in heaping discredit on the old fundamental doctrines of religion, and in giving unlooked-for aid and encouragement to those who are its sorest enemies ; and, what is still more sad, since we begin to see some of our own ministers, high in place, and in the confidence and affection of the Church, allying themselves in sympathy and in conflict with those who are waging a stout and stubborn warfare against some of our most sacred and cherished privileges and institutions as a Christian people.

There never was a period, perhaps, when Christians at large had greater reason to be filled with anxiety, and to look with solicitude towards the impending future. In the old world dynasties and governments are rocking on the bosom of a rumbling volcano ; and all the great powers there in mutual dread and jealousy, are arming and strengthening themselves

either for defence or aggression. In the new world men who are the most confident are filled with trembling for the perpetuity of our institutions, while fanaticism waxes bold and defiant, and the daring spirit of free inquiry, spurning the land-marks of the Fathers, and rejecting the principles which centuries have settled, is making rapid and strange revolutions in society.

We live, as has been truly said, in an age of unparalleled projection, adventure, change, accomplishment, and when vast and pregnant schemes for the future of religion and politics are projecting themselves far into the territory of established opinions and existing institutions.

What then is demanded of those who would be the successful champions of the truth as it is in Jesus; the banner-men of that kingdom which is not of this world, at such a time, in such an age, and in the teeth of such obstacles? For such times, and for such labours the Church demands soldiers, men of mettle and training, men of fire and dauntless courage, "lion-like men," who can bravely do or die for Christ's cross and crown; men like those who built the walls of Jerusalem in troublous times, holding the working implement in the one hand and the fighting implement in the other; now squaring the foundation stones, or lifting the capstone to its place of beauty; anon, smiting the enemy hip and thigh, with the weapons in hand. It is demanded that they be men of activity, men of industry, men of learning, men of capability. As the champions of error are learned, acute, and subtile, so must the ministers of Christ be. As the emissaries of Satan are active, enterprizing, and painstaking in the propagation of error and irreligion, the ministers of Christ must be more so in the dissemination of the truth.

It is demanded that they be men carefully taught in the history of the Church. "Every thing pertaining to its outward extension, as the Gospel has travelled from realm to realm, conflicting and conquering; every thing pertaining to its

polity, as the Church has passed from Apostolic simplicity to the scarlet flauntings of the Papacy; every thing pertaining to the inner life of the Church, as piety has waxed or waned; every thing pertaining to worship, from the Church of the Catacombs, chanting its homely music, preaching and hearing its modest homily, and saying its unstudied prayers, to the church of surpliced priests, and tinkling bells, and swinging censers."

It is demanded that they be men securely and thoroughly grounded in the great doctrines of the Church, as "from the crude, artless statements of Clement, Ignatius, and Polycarp, these have grown up through the ages out of the Christian consciousness, fed by the Living Word, and interpreted by Christian science, till, becoming clearer and fuller and stronger from stage to stage, they have found their maturest and best expression in the Westminster Confession and Catechisms."

It is demanded that they be men of great earnestness and devotion of character. Men who will feel intensely and work intensely—men who will take a living, loving interest in souls, and try to save them, pulling them with both hands out of the fire. The secret of Chalmers's wonderful power was described to be "his blood earnestness." Says Guthrie, that flashing torch of Scotland, "Though every minister were as a flaming fire in the service of his God, though every bishop were a Latimer, every reformer were a Knox, every preacher were a Whitefield, every missionary were a Martyn, the work is greater than ministers can accomplish; and if men will not submit that the interests of nations, and the success of armies shall be sacrificed to routine and forms of office, much less should these be tolerated where the cause of souls is at stake." What a day for the Church and for the world, will that be when every young minister goes forth of the Seminary in the spirit and power of Brainerd's prayer, "Oh that I were a flaming fire in the service of my God!"

It is demanded that they be men who are deeply and

thoroughly possessed with the dignity and glory of their office; who, because they are "Ambassadors for Christ," will esteem themselves invested with honours and responsibilities far above anything in the power of earthly prince or potentate to bestow—who, because they are authorized to say, "We are fellow-labourers with God," are able to stand up like Paul, and, "confronting a sceptic, sneering, scoffing world, bravely say, 'I am not ashamed of the Gospel of Christ.'" It is written of Elijah the Tishbite, when he had prayed for rain, and the little cloud out of the sea was reported to him, that he girt up his loins and with the storm at his back ran abreast of the smoking horses of Ahab's chariot unto the gates of Jezreel. This may have been a position honourable to the old Prophet, and befitting his holy office, or it may not. "But to run by the chariot where Jesus sits, his crown on his head, his bow in his hand, and his sword by his thigh; to employ their feet in offices which have employed angels' wings; to bear the news of mercy to dying sinners; and to gather crowds around the Saviour, that they may strew his path with palms, and swell the song of 'Hosanna to the Son of David!'—for such a work as this a king might cast off robes and diadem." From such employment as this, the finest powers, the noblest accomplishments, and the loftiest station must always receive new acquisitions of honour and glory.

It is demanded again that they be men who are emulous for the character and the success and the glory of the Church, whose ministers they are. While in the spirit of evangelical liberality they shout, All hail, brothers, God speed thy work! to the captains and the standard-bearers, and the toiling hosts of the other tribes of Israel, they should still feel that the banners which they bear, like those of the tribe of Judah, are to be always nearest to the ark of God and the Holy Tabernacle, as appointed for the guard and defence of these.

But, above all things, it is demanded that they be men grounded in the word of God, mighty in the Scriptures, rich

in those treasures of wisdom and knowledge, of faith and experience drawn from the exhaustless mines hid in the holy mountains, Sinai and Calvary! In undertaking to evangelize the Pagan nations of the earth, some of which are civilized, and some yet in barbarism; in undertaking to subdue this broad land of our inheritance for Christ; to plant in the tops of all these mountains that handful of corn, the fruit of which shall shake like Lebanon, what power is sufficient for this work save the power of God? What weapon can possibly prevail, save only the "Sword of the Spirit" which is the "Word of God?" What else is able to control the passions, or govern the conscience, or affect the hearts of men? Philosophy, human wisdom, the highest efforts of genius, and the most moving persuasives to virtue have never yet, alone or in combined power, effected a spiritual reformation, or converted a single soul! But the Word of God! it is Spirit and it is Life! This, *this* is to do the battles of the Lord of Hosts; this is to bind in fetters of love at the feet of Jesus every stubborn and stout-hearted rebel; this is to level the mountains and fill up the valleys, and prepare the way for the coming of the Prince of Peace, and for the universal introduction of his happy reign.

Then let this inspired volume, God's own *Gospel*, be enthroned in each one of these chairs of the Seminary. Let our young ministers be made acquainted thoroughly with those "colossal characters and events which symbolize so well the elder dispensations of the Spirit. Train them to feel at home with the great Apostles, Evangelists, and Martyrs of the New Testament. Let them ponder every syllable of the book of the generation of Jesus Christ." Inspire them with a taste for the grand simplicity and truthfulness of the Scriptural narratives. Teach them to interpret the ways of God in providence and redemption out of the Word of God. Let them "acquire their critical tact," their historical acumen, and their doctrinal principles in the "schools of the Prophets, Evangelists, and Apostles," and we shall have no fears of their becoming either

visionary or bigoted; either foggy or fanatical in the performance of their great work. Standing full and square and firm upon the Bible; they will show themselves to be not "sensation preachers," but workmen that need not to be ashamed, rightly dividing the word of truth, and approved of God.

Such, imperfectly, are the ministers demanded by the age and the work—"men of the brightest talents, and the largest learning, and the warmest piety; men who will fill with power the pulpits of our cities and our towns; men who will sweep the prairies on their errands of mercy; men who will stand on the Pacific coast, their backs turned towards us, facing the Orient on the other side; men who will take their lives in their hands, going amongst the Heathen, and the Moslems, and the Jews. These are the men we need in vastly increasing numbers, as the population of the globe swells on; and our own land, the last chosen of Providence to accomplish its grandest consummations, pushes forward into the van of the march of the moving host."

And now, brethren, beloved for your work's sake, we commit this infant school of sacred learning, with all its masculine proportions and strange maturity, into your keeping. We expect it to receive its form from your hands, and that it will be baptized into your spirit. Under God, its character, and its powers, and the streams of its influence going forth from year to year, must be very much what you make them. Let then all your contact with these issuing streams, and all your influence upon them, like the salt of the old Prophet, contribute always to heal and sanctify them, so that all the lands which they may water shall be made thereby to bloom like Eden.

And as God's people, out of their deep poverty, contribute of their substance to endow this Seminary; especially as they shall bring hither their sons consecrated unto God for the work of the ministry, I charge you under the sanctions of that covenant of tears and sacrifices by which these have been separated unto this service—I charge you in the name of God who

has called you ; be ye faithful to these sons of the covenant whose feet are to be winged with messages of grace and salvation to a dying world ; be ye kind and tender towards them as your own sons ; and, receiving them as from God to be trained for the highest and most difficult office in the world, be ye diligent and laborious to develope every talent, and to mature every grace, and to *educate* them as those who are to be made “wise to win souls” for Christ and heaven.

Your task is a noble one ; your work one of unknown responsibilities, and concerning which you have the profoundest reasons for saying, “Who is sufficient ?”

As then you are to expound the ways of God, and trace his mysterious footsteps in the long ages of the past ; as you are to teach what he has done for our race, as made known in his word ; as you are to unfold the great doctrines of the true religion on which hang eternal things, and by such means raise up a company of men who shall be thoroughly furnished for the great work of the ministry—surely God alone can show you how to do this aright. He alone can make you strong enough and wise enough for this solemn and responsible business. I charge you then again, in all the earnestness of a growing sympathy with you in your weighty duties—I charge you to seek your light from Him who is the Father of lights, and with whom is no variableness neither shadow of turning ; to seek your wisdom from Him who giveth liberally and upbraideth not ; to seek your sufficiency from Him who is a present refuge and an Almighty helper ; and to seek all your results from Him who is able to make you joyful in all the labour of your hands.

Says one who is himself a professor, “No man can avoid eternal shame in so difficult a work, but by taking hold of God’s strength and ceasing from man.”

Therefore, beloved brethren, assured that a multitude of hands are at this moment stretching out over your heads ; that a multitude of prayers are ascending to the throne of God on

your behalf; and that a strong cordon of faith, entering within the veil, is now binding the Seminary and you its Professors, to the infallible promises,—what can we the Directors and representatives of the Church, do better than to mingle our benedictions and our supplications over you? “The Lord hear you in the day of trouble; the name of the God of Jacob defend you, send you help from the Sanctuary, and strengthen you out of Zion—remember all your offerings, and accept your burnt sacrifices—grant you according to your own hearts, and fulfil all your council! And may grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth; and unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory, and dominion for ever and ever. Amen.”





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INAUGURAL ADDRESS

BY

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PROFESSOR OF DIDACTIC AND POLEMIC THEOLOGY.

(23)

INAUGURAL ADDRESS OF N. L. RICE.

NATURE and Revelation alike proclaim the value of truth. The discovery of it is the object in every department of investigation; and in every department the interests of mankind are promoted in the proportion that truth is known and regarded.

This principle, so universally true of God's natural kingdom, is preëminently true of his spiritual kingdom. The religious beliefs of men necessarily mould their moral characters, and direct their energies. Holiness is nothing more or less than obedience to the truth. The only religious zeal acceptable to God, is "according to knowledge." The highest liberty man can enjoy, is that which the truth gives him. "Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." God's revealed truth is the proper nutriment of the spiritual life of the soul—the milk for the young disciple; the meat for the more mature; and that truth only is the means of sanctification. "Sanctify them through thy truth; thy word is truth." To assist candidates for the Christian ministry in obtaining a thorough acquaintance with God's system of revealed truth, and the best method of teaching it to men of all classes, is the appropriate work of Professors of Theology.

The department of instruction assigned to me by the General Assembly, in this Institution, embraces the entire system of doctrines and morals contained in the sacred Scriptures. My duty is to teach candidates for the sacred office, first, how to state, illustrate, and prove each of the doctrines contained in the Divine system, and, secondly, how to defend them against the multiplied forms of error, by which they are constantly assailed. The mere statement of what is embraced in Didactic and Polemic Theology, reveals the extent of the field over which, in this department of instruction, it is necessary to travel; and even a superficial glance at the past history of the Church and the world, is sufficient to discover to us the difficulty and the responsibility of the work. If in the ordinary work of the ministry, we constantly feel the absolute necessity of Divine illumination; how much more is this inestimable blessing needed in the work of teaching them how to discharge the duties of the sacred office!

FAITH is the leading condition of salvation. It is that exercise of the mind, or that grace, from which all the other graces may be said to flow. The disbelief of the Scriptures as completely shuts out from the view of the mind the glorious objects they reveal, as if they had no existence. Consequently it renders love, repentance, and every other grace impossible. The most important question ever asked, is, "What must I do to be saved?" and the most important answer ever given to any question, is the answer to this. Didactic Theology shows the necessity and the unspeakable importance of the question, and gives the true answer. Polemic Theology defends both the question and the answer against all the assaults of error.

It will not be inappropriate to the present occasion, to consider the source from which sound Theology, the object of saving faith, is to be derived, and the best method of teaching Theology, Didactic and Polemic.

In considering the source from whence Theology is to be

derived, several important questions might be discussed: as how far the human mind can discover the being, the perfections, and the will of God, without a revelation; whether unwritten tradition forms any part of that revelation which is to guide us in faith and morals; whether the Apocryphal books, as they are called, are entitled to a place in the sacred Canon; whether there is on earth any infallible interpreter of God's revelation. I prefer, however, to pass by all these questions, important though they are, to consider others, which, in our day, are assuming great prominence, and which demand the attention of every theologian. In the discussion, I assume that the Scriptures are a revelation from God; and that the Old and New Testaments contain the entire revelation which God designed to guide mankind in faith and morals. These positions will be denied by none but infidels and papists; and I do not now propose to controvert the errors of either of these. Assuming these truths, I remark:

1. The fact that God has given to mankind a revelation, is evidence conclusive, were there no other, of their incompetency to discover, by any other means, those truths which he has thus taught. If the Word of God is "a lamp to the feet and a light to the path," it is so, because without it we must walk in darkness. "The world by wisdom knew not God;" and, therefore, could not know his will, their duty, or their destiny.

2. The fact, that God has given his revelation in human language, is evidence conclusive, that the true office of a teacher of Theology, whether in the Seminary or in the pulpit, is that of *an interpreter of language*. In what other way can we become acquainted with the ideas God designed to communicate, than by a correct understanding of the words which are the medium of communication between God and man? "To the word and to the testimony," saith Isaiah. "Search the Scriptures," said our Lord. Luke highly commended the Bereans, because they heard the Apostles attentively, "and

searched the Scriptures daily, whether these things were so." Apollos was "an eloquent man, and mighty in the Scriptures." At Thessalonica Paul reasoned with the Jews "out of the Scriptures." Christ crucified was the theme of the Apostles, whether they preached to Jews or Greeks, to the learned or the unlearned. The clamours of the Jews for a *sign*, and of the Greeks for *wisdom*, did not divert them from the inspired word. The example of Paul is surely worthy of the imitation of uninspired men. "And I, brethren," said he to the Corinthian Christians, "when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." It is a remarkable fact, that in the preaching of Christ and his Apostles we discover not a trace of any existing system of philosophy.

The Scriptures claim not only to be a revelation from God, but to teach completely all that is necessary to make us "wise unto salvation." No doctrine, therefore, is worthy of our confidence, or can be safely received into our creed, unless it is sustained by the language of the Scriptures, fairly interpreted; and no minister of the Gospel has the right to ask his hearers to receive the doctrines he preaches, till he has sustained them by a direct appeal to the language of the Holy Spirit. The Apostles themselves gladly submitted to this test.

Nor is the principle for which we are contending, limited to what are technically called *the doctrines* of Christianity. It applies with equal force to the *duties* arising from the doctrines. The world has as signally failed in discovering the true code of morals, apart from the Scriptures, as in reasoning out a creed. The conscience is not a light in the mind, as it has been so often represented, but a faculty to be enlightened. Like the judge on the bench, it decides each particular case according to its view of the law. One of the arguments most

constantly urged by Christian ministers to prove the necessity of a Divine revelation, is the entire failure of the wise men of the world to discover the true code of morals. In ascertaining the duty of men, therefore, the appeal must be, in all cases, to the language of inspiration, interpreted in accordance with the known principles of language.

3. The fact that God gave a revelation, not for the learned, but for all classes of men ; not for any one age or nation, but for all ages and all nations ; proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the Gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion—that the Gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to any science or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement ; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their obvious meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power.

True, there have been instances, not a few, in which a mixture of philosophy, materially modifying the interpretation of the language of the Scriptures, has produced a temporary effervescence, which has been mistaken for an increase of sanctifying power ; but in every instance the results have reproved the presumption of self-conceited men. When in the third century, the New Platonism, so much admired by the learned Origen, was introduced into the Theology of the Church, the multitude of ascetics who hastened to the wilderness to live in

seclusion, in devout meditation and bodily mortifications, awakened the admiration of many sincere Christians, and even of eminent ministers of Christ; and in our own day, the Church of Rome still applauds and worships those devout dwellers in dreary solitudes, as “lights of the desert.” Yet this admixture of human philosophy with Divine truth substituted a spurious piety for vital godliness, and rendered the most religious persons the most worthless.

And within the last thirty years, the introduction of a new metaphysics into the Theology of our own Church, in connection with revivals of religion, seemed to add great power to these works of grace, and gave great prominence and almost unbounded influence to a class of fiery evangelists, whose labors filled the churches with unconverted and self-righteous members. Men were assured that they could and must regenerate themselves; and it is not surprising, that multitudes persuaded themselves that they had performed the difficult work. Crowds attended upon their preaching with intensest interest: and the news of multiplied converts was published throughout the land. Soon a terrible reaction occurred, and the withering effects of those spurious revivals have long since been seen and deplored. So it has been, and so it will be.

Let me not be misunderstood. I would not array Christianity and Science against each other. God cannot contradict himself. He has revealed himself partly in his works; he has revealed himself more fully in his word. Beyond a doubt, these two revelations are perfectly harmonious. If they ever seem in conflict, it is because one or the other has been misinterpreted. Because we know the teachings of Nature and Revelation to be perfectly harmonious, we cannot but desire the knowledge of the former to be, as nearly as possible, perfected. Christianity has much to hope for, and nothing to fear, from the progress of true philosophy. It dreads only that which is false.

We do not contend, therefore, that the theologian can de-

rive no advantage from science. In several ways it may be greatly subservient to the interests of Christianity.

In the first place, it may aid in the defence of Christianity against infidelity and other forms of error. It is a significant fact, that very generally infidelity has been the product of false philosophy; and in its defence it has relied mainly upon the systems from which it sprang. When, for example, infidels advocate *the development hypothesis* against the Bible, and appeal for support to the sciences of Astronomy and Geology, the telescope does good service by demolishing the nebular theory; and Geology renders service no less important by demonstrating *creation*, instead of *development*. When the German metaphysics proclaims pantheism as the grand result of all its inquiries, and when the French philosophy pronounces materialism and atheism the highest reason, true mental science may greatly aid in the defence of the doctrines of revelation against these false systems. It is, indeed, very remarkable that of all the sciences, that of the human mind is the most unsettled; and that the study of this science has so commonly resulted in very grave theological errors, and even in the boldest infidelity. Dr. Chalmers was not far from the truth, when he said, the main advantage of a true metaphysical formula is "to restore our confidence in the old lessons of common sense; old as human nature itself, and which we never had deserted, or in which we should never have lost our confidence, had not a perverse metaphysics arisen to disturb and darken it." A child, says he, "sees an apple on the table, and affirms an apple to be there. A Berkleian philosopher labours to disprove the assertion. A second metaphysician arises and repels the sophistry of the first."

Again—when men object to *the mysteries* of revelation, and contend that the Scriptures unduly restrain reason in its inquiries after truth, true science may expose the weakness of these objections, by showing that the mysteries of nature are precisely of the same character as those of the Scriptures;

and that in the study of the latter, human reason is no more restrained, than in the study of the former; nay—that both are to be studied on the same principles. This is a subject of great interest, and a very powerful argument may be deduced from the mysteries of Nature, as compared with those of the Scriptures, in favor of the inspiration of the latter.

Science, in its different departments, may afford many illustrations and confirmations of the doctrines of the Bible. When the inspired writers would fill the minds of their readers with reverence for the infinite majesty of God, and inspire them with confidence in Him, they point then to the vastness and grandeur of his creation. Read, for example, the fortieth chapter of Isaiah. Every improvement which increases the power of the telescope, adds beauty and force to the eloquent language of the Prophet, and constrains us to feel that his pen was guided by that Spirit who garnished the heavens, and who perfectly knew the boundless extent of the creation of God.

Again. To a very great extent, the principles of God's natural kingdom are identical with those of his spiritual kingdom; and the former both illustrate and confirm the latter. "Ye shall know the truth," said our Lord, "and the truth shall make you free." Throughout the kingdom of nature, it is truth, known and obeyed, that delivers men from the evils and dangers to which they are exposed. Why should not the same principle hold good in the kingdom of grace? "Whatsoever a man soweth," says Paul, "that shall he also reap." The principle, that the harvest is of the same nature as the seed sown, runs through the entire government of God. In every department men receive the legitimate fruits of their works. When our Lord says, "Strait is the gate and narrow the way that leads to life," he states a principle that finds ten thousand confirmations in the history of the world. One who has never investigated the subject, would be astonished at

the extent to which the laws of these two kingdoms are identical.

We are far from undervaluing science in any of its departments ; but, like every other good thing, it is injurious when misplaced ; and the injury is in proportion to its value when rightly used. We cannot breathe water, nor drink air. Food, water, and air are equally necessary to animal life ; but neither of these can be substituted for the other. So science and revelation are both necessary to the well-being of mankind ; but neither of these can take the place of the other. Science reveals the objects and laws of the kingdom of nature directly and clearly ; the objects and laws of the kingdom of grace, if it reveals them at all, it reveals indirectly and very imperfectly. The Scriptures reveal the latter directly and fully ; the former indirectly and imperfectly. To a certain extent, the two volumes of Nature and Revelation overlap. That is to say—the inferential teachings of science extend into the kingdom of morals and religion ; and the indirect teachings of the Scriptures extend into the kingdom of nature. Now it is just as absurd to allow the inferential teachings of science, which may be, and often are erroneous, to control the direct teachings of the Scriptures, as it is to insist that the inferences of theologians from the direct or indirect teachings of the Scriptures, shall control the direct teachings of science. For example, science teaches directly, that the sun is stationary, and that the earth revolves around it. Would it be wise in Christians to deny this, because the Scriptures tell us, that Joshua commanded the sun to stand still, and it obeyed him ? Very properly the inspired historian, in narrating the facts, used popular language ; and there is no real discrepancy between astronomy and the Bible. On the other hand, the Scriptures teach us directly, that all the human race sprang from one pair. Shall we allow the devotees of science to shake our faith in this truth by mere *inferences* from the facts of physiology ?

Again. The Scriptures directly and clearly teach the doctrine of *original sin*. Shall we allow metaphysicians, by their speculations, to shake our faith in this doctrine, and to give us in its stead an *innocent proclivity* to sin? The Scriptures teach us directly that God can control the minds of his rational creatures, the good and the evil, without interfering with their moral agency. Shall we permit our faith in this doctrine to be overthrown by modern metaphysicians, like Dr. Bushnell, who assert that God could not create a race of accountable beings who would not certainly sin?

Why should we bow so submissively to the inferential reasonings of men claiming to be philosophers? Have they been so generally in the right, and have the literal interpretations of the Bible been so generally untrue? How old is science? Which of all the sciences has yet reached the maturity of manhood? How often have its advocates reviewed their premises, and changed their conclusions? And how often may they yet be obliged to repeat this operation? What power was it that overthrew the erroneous philosophy of Plato and Aristotle, and prepared the way for a new era in the progress of human knowledge? Was it not the Bible, in the hands of the Reformers of the 16th century? And what power is it that has conducted the sciences to their present degree of maturity? What has science achieved, where it has not enjoyed the light of Christianity? What is it doing now? Which of the four or five systems of metaphysics, now claiming our homage, shall we receive as true? The well ascertained *facts* in all the sciences we gladly receive; the *inferences* from those facts, when they contradict the plain teachings of God's word, we cannot admit.

This subject is one of growing interest. We are entering upon an age of subtle theorizing and bold speculation. Too self-conceited to sit humbly by the volumes of Nature and Revelation, in the character of *disciples*, learning their facts and their laws, men are beginning to repeat the folly of past ages,

by substituting theories for facts. The man floating in his balloon, two miles above the earth, may look down contemptuously upon the vulgar crowd, who are content to walk or ride on *terra firma* ; but wise men pity his folly. Our theorizers are thus floating aloft. The realities of things do not compare with their day dreams. As in ages past, so it will be again. True science, as well as true religion, will lose ground, just as far as this theorizing spirit shall prevail. But as Chalmers said, we are chiefly concerned to see, that in the midst of all that is unsettled, our Theology is safe.

We take fair ground. Let science be supreme in its own domain; but let it not attempt more than it can perform. Its ascertained *facts*, and the *laws* those facts reveal, we admit and appreciate. But in the higher department of religion and morals, "let God be true, and every man a liar." His plain declarations infinitely outweigh the doubtful inferences of fallible philosophy.

These views will indicate the method of instruction I propose to adopt in the responsible position assigned me in this School of the Prophets.

1. I shall endeavour to demonstrate, against all infidels and semi-infidels, the plenary inspiration of the Scriptures.

2. We shall try to sit at the feet of the great Teacher, listen to his words, and interpret them according to the established laws of language, praying for that Divine illumination without which none can rightly understand the truths of the inspired Volume, see their beauty, and feel their power. We shall test every doctrine by this perfect rule; and every moral principle and every proposed reform, we shall try in the same way. It shall be my constant aim to impress upon the minds of candidates for the ministry, that they must go to the Word of God, not as philosophers, but as disciples; not to show to how great extent human reason is independent of Divine teaching, but to submit the understanding implicitly to "the wisdom that cometh from above." As in the teaching of the inspired Paul,

so in ours, the cross of Christ shall ever stand in the centre of our system of faith, pouring its light and heat upon all the doctrines and truths of the Scriptures, as the sun illumines and warms the planets that revolve around it.

3. I shall ever seek to impress upon their minds the great importance of confirming all their instructions, when they enter upon their official work, by abundant quotations of the language of the Scriptures; that their discourses thus enriched, may come home to the consciences and hearts of men, backed by the authority of God, whose ministers they are.

4. It shall be my aim to make them acquainted with the different forms of error, especially with those prevalent in the fields in which they may be called to labour, and with the best methods of stating and defending the doctrines of the Gospel. Then, if called to an open issue with any of these forms of error, they may wield "the Sword of the Spirit" skilfully and effectively; if not, they may know how so to direct their ordinary preaching, as to render controversy unnecessary.

5. I shall teach them, as far as possible, to use every department of human knowledge in illustrating and defending the truths of the Gospel.

But "who is sufficient for these things?" In the most favourable circumstances, the work of the Christian ministry is one environed with difficulties and discouragements, and involving fearful responsibilities. In every department of it the interests of both time and eternity are involved. But in such a day as this, and in view of the vast changes that must soon occur in the world, attended with unparalleled excitements and agitations, how much are both the difficulties and the responsibilities of the work increased! And how much greater the difficulty and the responsibility attending the training of those called of God to take part in this conflict! The standard of ministerial qualification needs to be greatly elevated. The Church and the world now especially need ministers who know

how to “preach the word” in its purity, and who are not afraid to do it—men who know how to address the masses of the people, so as both to instruct and interest them. Were I not convinced, that in entering upon this work, I but obey the call of God through his Church, I would not dare to touch it. But I would fain adopt the language of the Apostle of the Gentiles, and say, “I can do all things through Christ, which strengtheneth me.” I thank God that in laying the foundations of this important Institution, I have associates, whose eminent qualifications will, in some measure, compensate for my deficiencies. To Him whose servants we are, and at whose call we are entering upon these labours, we humbly and prayerfully commit the destinies of this School of the Prophets.







Engraved by W. Hylton (Philad.)

Willis Lord

Professor of Biblical and Ecclesiastical History

Yale University, New Haven, Conn. 1858-1862

INAUGURAL ADDRESS

BY

WILLIS LORD, D. D.,

PROFESSOR OF BIBLICAL AND ECCLESIASTICAL HISTORY.

(39)

INAUGURAL ADDRESS OF WILLIS LORD.

FATHERS AND BRETHREN—It is a great and sacred work to train Pastors and Teachers for the Church of God. When I think how great and sacred, I marvel that any part in it should have been committed to me. Certainly, I did not seek it. Neither did I desire it. I had not a thought even, in reference to it, as a personal matter. Had I known beforehand of any purpose to put this work upon me, I should have shunned it. I undertake it now from a deep sense of duty; because, by various and clear indications it seems to be the will of God.

In founding this new School of the Prophets, and arranging its offices of instruction, it pleased the venerable Assembly of the Church to place me in the chair of *Biblical and Ecclesiastical History*. The general subject, therefore, of the present Address is not optional. It is determined by the nature of the duties I am called to perform, and by this solemn service of inauguration.

History, in its simplest form, is the record of events or facts. Indeed, in every form, these must constitute its essential matter—its warp and woof. Theories, however ingenious, and speculations, however brilliant or profound, are of little worth, without a basis of clear and solid truth. But, neither

do isolated and indigested facts meet our wants. In order to utility, there must be method and classification.

History assumes a scientific character and aspect, when its facts are presented in due order, and a pervading intelligence exhibits their causes, relations, and results. It becomes then not only interesting, but also instructive. Yesterday is the monitor and teacher of to-day. The Past imparts the treasures of its experience and wisdom, for the use and benefit of the Present. Each successive age transmits its accumulated and various wealth to the ages coming.

But a higher view enters into the right conception of History, and is necessary to its completeness. In the course and conflict of earthly and heavenly things, above human means and ends, are the divine; above every created actor, is God. His presence pervades all space. His power controls all being. His purposes embrace all events. His eternal providence presides over insects and angels, invisible atoms and immeasurable worlds. It is the dictate of reason, as well as the averment of the Bible. Philosophy requires that it should be so, equally with Faith. The most unimportant page, therefore, in even secular annals, cannot be read in its true light, or understood in its full import, apart from the plan and purpose of Him, who "hath prepared his throne in the heavens," and "whose kingdom ruleth over all." History, without God, is chaos.

Biblical History has its name, not from its subject, but from its source. It does not treat of the Bible, its language, text, manuscripts, versions, criticism, or the laws of its interpretation, except incidentally; but, it is recorded in it, and is drawn from it. With the truth and power of the divine pen, it presents, as its central and main theme, the Apostasy and the Redemption, the People and Kingdom of God, their beginning, character, course, trials, and triumphs; interweaving with this distinctive and pervading element, those collateral and subsidiary matters which result from the inevitable contact and implication of

sacred with secular things. Its starting point is the Creation. In that, the work of God is perfect. It narrates then the Temptation and the Fall. In these, the perfect work of God is destroyed. But amidst this dread ruin, it reveals the presence of One who is greater than Satan. It is His purpose to redeem and restore. Grace, therefore, mingles with justice, and invests the divine government with new and wondrous features. It bestows upon Man, what is withheld from Angels. Among the very desolations of Eden, there is the promise of a Deliverer. That promise awakens hope and joy in Adam. It is the germ of all subsequent revelation, the ground of all subsequent spiritual life, power, and achievement. It wrought the faith of Abel, the translation of Enoch, the righteousness of Noah. That dispensation closed, indeed, with a terrific judgment; but the Church survived the Deluge. Faith rebuilt its altar on Ararat, linking thus the world that was, with the world that is; and thence began new and distincter manifestations of the plan of God in Redemption. We see them in the Confusion of Tongues and the Dispersion of Mankind; in the Call of Abraham and the Covenant with him and his Seed; in the Oppression and the Wonders in Egypt; in the Discipline of the Wilderness; in the Institutions of the Law; the Conquest of Canaan, the Government of the Judges and Kings, the Captivity in Babylon, and in the whole course and condition of the chosen people, until the succession of the Prophets and the Spirit of Inspiration ceased with Malachi. Through all this period, and amidst whatever changes, in the light of Biblical History, we trace the divine purpose, not only in unbroken continuity, but also in constant progress towards that stupendous consummation, with which the Ages were in travail, God in Bethlehem! God on Calvary!

Ecclesiastical History differs from Biblical in this—that while its subject is sacred, its sources are human. It treats indeed of the Church of God; but its witnesses and writers are men. It traverses too a later period in the course of time.

It begins where the inspired page is about to end. With the exception of the Acts of the Apostles—whose historical value is immense—and a few incidental passages in the Apostolic letters, it depends wholly on records and monuments, made by successive generations since the beloved John died. Its main features however are authentic; its great facts, certain. On the closure of the Old Economy, the Church is a “little flock.” But the gospel is preached, the Spirit is given, and converts are multiplied. The scenes of Pentecost continue. People and priests become obedient to the faith. Gentiles as well as Jews are gathered in; Cornelius as well as Saul. Success awakens hostility. Judaism arrays its forces. Paganism is roused to resistance. Persecution kindles its fire, and whets its sword. Heresy begins its invasion. Who can fittingly describe the conflict? Who can duly estimate its surpassing moment? But truth is mightier than error. God is stronger than men. In three centuries the Church triumphs. The Emperor of the world becomes the servant of Jesus Christ. Then follow the perils of prosperity. Then are made, by gradual steps, those wider and bolder departures from the primitive form and faith, which, at length, result in the claim of the harlot to be the bride of Christ, and in the casting out of his true wedded wife, to seek for refuge among the crags of the mountains and in the dens of the desert. And yet, the Church was not then extinct, nor did the promise of God fail. Through all those mournful ages, the pure stream of truth flowed on, the succession of faithful witnesses was maintained, real piety lived and flourished, sometimes even beneath cowls and in monasteries, as well as among those who utterly abjured them both. It was an English priest, who first gave the people the New Testament, in their own mother tongue. It was a German monk whom God mainly used in that mighty upheaval of the sixteenth century, which we call the Reformation, that glorious work of demolition and reconstruction which restored to such an extent the Apostolic faith and Church, and whose beneficent

influences pervading the nations, have roused and sharpened their mental and moral life, stimulated invention, agriculture, commerce, and the arts, and made our age pre-eminently the age of civil and religious liberty and power.

But from this general view, suggested thus by the terms which designate our office and work, let us turn to some particulars concerning the Church, in which history instructs us, and which may serve as specimens, to show the interest and importance of its study, especially to those who would minister in the Sanctuary, and guide the hosts of God along their way to victory and heaven.

History discloses the Divine origin of the Church. It is not of men, but of God. We might perhaps have argued this from its manifest character and end as compared with any human institution; but we have the explicit record. God devised and created it. Its ground and charter were germinally in that first promise. It became real and visible in the trusting and active faith of Abel, perhaps of Adam. That promise was the blossom of God's grace; that faith awoke and put on its marvellous strength and beauty, at God's secret call, and because of God's internal and efficacious work. As signally then, as in any instance of Divine life since, was it true—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The Church so begun, was continued by the accession of others, through the working of the same grace, and the manifestation of a like faith. All the saints before the flood, whether numerous or few, and whatever the form of their association or the order of their worship, were the fold, the family, the house, the Church of God.

When after that memorable event, a new and clearer development of the Divine purpose, as touching the Church, was to be made, God was still present. The call of Abraham was a Divine call. The covenant with him and his seed was a Divine covenant. The promises, which within that covenant were as living fountains of strength and refreshment to many gene-

rations, were Divine promises. Moses, the great legislator of the Church, was the servant of God. Elijah, the stern reformer of the Church, came in the strength of God. David, the sweet psalmist of the Church, sung by the Spirit of God. Isaiah, and all the holy Prophets of the Church, spoke in the name of God. And of the Church of that dispensation, though indeed belonging essentially to all dispensations, it was, that God himself said, "This is my rest forever, here will I dwell."

And still later, when at length the legal and typical economy passed away, because He had come who was the substance of all types, and the perfect fulfiller of the Law, and when therefore the form and order of the Church were to be further and materially changed, it was at the command, or by the graciously present Spirit, of its glorious Head. The commission of the Apostles was a Divine commission. The truths they preached were Divine truths. The laws they enacted were Divine laws. The powers, by which they vindicated their claims and wrought conviction and obedience among Gentiles and Jews, were Divine powers. And as the narrative of their work and teaching flows on, the pregnant phrase continually recurs, "the Church of God," "the Church of God," implying not only his presence in it, and his jurisdiction over it, but also its origin and its continued life in him and by him. And then, when the sacred word is about to close, and the Church, the Bride, the Lamb's wife, passes before the vision of the entranced Prophet, symbolized by a city of great extent and ineffable beauty and glory, that city comes down out of heaven, and is the City of God.

God then devised and created the Church. He laid its foundation, and will rear its pinnacles. And he devised it and brought it into visible existence and operation, not only as the school and home where he might best train his children for their work on earth and their rest in heaven, but also as the chief instrument of his wisdom and power in combating sin and destroying the works of the devil. Its characteristic idea is that of a selection out of, and a separation from, the

earthly and corrupt mass; to be indeed a heavenly society, but to be also a heavenly power, re-acting on that mass, and pervading and transforming it to such extent as God wills; and whether in the one view or the other, there is no device or creation of men like it. Those restless or ambitious spirits who seek to cast out Satan and renew the social and moral world, by antagonistic or even independent means, betray as profound folly as they do irreverence. They labour in vain and spend their strength for naught. It is not indeed the mere organism which quickens and regenerates, but it is the ever-living and Almighty Spirit, who dwells in that organism and works by it. The Church is the device of Divine wisdom, the depository of Divine truth, the channel of Divine grace, the implement of Divine power, the earthly abode of the Divine presence. To the Church pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." This is her exclusive distinction. It is the living source of her efficiency. "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." In the sense of the ancient symbol, "I believe in the Holy Ghost, and the Holy Catholic Church."

History further attests the constant and firm faith of the Church. The Church has a faith. She is no creedless thing. In every age, and with deep emphasis, she has said, I believe. And to instruct and confirm her children, at every now and then, she has drawn out her sense of Scripture, that only perfect and infallible rule, in clear and logical compends, or well considered Confessions; but whether in that or these, it is "one faith;" it is "the faith of God's elect;" it is "the faith delivered" by God whose Oracles they are. And observe that apostolic word. It discriminates and so instructs. Not invented by Philosophy. Not discovered by Science. Not elaborated by any process or power of the human mind, but

“delivered” from above. Indeed how else could it be? A Divine faith necessitates a Divine revelation. In such a matter, Nature is deficient, human wit and reason fail. There must be the supernatural. Its entire absence from the faith and history of the Church, would prove them not Divine. In the face then of all current atheism, vulgar and refined, we avow and exult in this that, as a system of truth as well as a spiritual experience, our “faith stands, not in the wisdom of men, but in the power of God.”

It is interesting to notice how soon this faith began to be “delivered;” how early the Church had it; not indeed, in abstract and scientific statements, but in the concrete, in living and speaking facts. Turn to the pages of Genesis. Is there a God, do you ask? Men reason. They infer causes from effects, and thus reach the First Cause. The Bible does not reason, it declares, “God created the heavens and the earth.” Is there an Almighty Spirit? Men hesitate. They consult analogies. Our being is complex. Perhaps God’s being is so. The Bible neither consults nor hesitates, it again declares, “The Spirit of God moved upon the face of the waters.” Is there a Trinity in the Godhead? How profound the silence which seals mortal lips! And yet that supreme mystery is at least intimated when the narrative adds, “Elohim said, Let us make man in our image.” Is sin in question—its fact or its relation? Read that story of the fall, and that sentence on our trembling parents. How certain their guilt! how wide and disastrous its reach! Is there a Redeemer? Harken, thou who art lost! “The Seed of the woman shall bruise the Serpent’s head.” Not at once, indeed, is understood the full import of these prophetic and assuring words, but there is light in them and eternal life. Is salvation by faith? Come with me to that altar where Abel worships. Hear him as he cries, “O Lamb of God, through thy precious blood, prefigured by the blood of this lamb, save me!” Does God choose whom he will to be the heirs of his grace? Mark yonder heroic exile

from among the idolaters of Chaldea. He alone is called of God, and becomes the Father of the faithful. Will God preserve the real Christian and the true Church amidst whatever perils? See that wondrous sight on Horeb, the symbolic bush, burning, yet unconsumed. Will the dead live again? Behold the sacrifice on Moriah. The Patriarch binds the beloved victim, and prepares the fatal blow, "accounting that God is able to raise him up, even from the dead!" Is there a Judgment to come? How clear and startling is this voice from Enoch, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all!"

In this manner, God, from the beginning, "delivered" the faith, not to the philosophers, but "the saints;" not to the Academy, but the Church. The Church with reverence received it, with affection preserved it, with fidelity transmitted it. It gathered precision and fulness, by time. So God wisely purposed. What at first was obscure became gradually clearer. What was imperfect was made more and more complete. In its initial stage, it spread saving knowledge through the antediluvian period. With still stronger rays, it shone on the tents and hallowed the altars of the Patriarchs. In the significant forms and ceremonies of the law, it had a distincter and more impressive exhibition. The pages of the Prophets glow with its splendor, and almost anticipate the completed revelations of the gospel. With new elements of light and power, it passes over into the records and the Church of the New Testament, being witnessed through Evangelists and Apostles, by the Holy Ghost; and it remains to-day in the original documents most wonderfully preserved, and in venerable symbols, like those of Dort and Westminster, the sacred and priceless possession of the household of God.

There have been indeed sad departures from the faith; there have been multiplied corruptions of it, by individuals and by sects. All history is defiled with, and groans under, the deposits of error. And yet from this sore evil God has educed

good. Error has been the means of defining the truth more clearly, of eliminating from it all foreign mixtures, of bringing it out in bolder relief, and throwing around it ampler and impregnable defences. That memorable misconception of the gift of God by Simon Magus prompted the equally memorable rebuke and correction of it by Simon Peter. Judaizing attempts on the one hand, and philosophical pretensions on the other, gave greater point and power to the preaching and letters of Paul. The ambition of Diotrophes and the impiety of Cerinthus redoubled the pleas for humility in Christians, and the proofs of Godhead in Christ, from the lips and the pen of John. The advancing shadow of Gnosticism impelled both these great Apostles to contend more earnestly for that *gnosis* which alone is real and true. The slanderous assaults of the Pagan adversaries, called forth the noble defences of the early Christian Apologists. Arianism aroused the uncompromising orthodoxy of Athanasius. The Pelagian heresy gave rise to the profound and masterly vindications and expositions of Augustine. The culmination of the errors and abuses of the Papacy under Leo, brought on, by an almost inevitable reaction, the Reformation under Luther. And to instance now no further, the plausible but impious Naturalism of the present, insinuating itself through Magazines and desecrating even Pulpits, is filling the true sons of God with a deeper love and holier ardour for the long tried and imperishable faith of the Church.

And in its faithful record of error, in giving its genesis and development, its forms and fruits, how great a boon does History confer ! What an illustration too that "there is nothing new under the sun !" The human mind seems to move in a circle. It seems especially to run the round of its deviations from truth, in stated periods ; and then to repeat the revolution. The multiplied isms of to-day, however novel they may seem, are not new truths, but old falsehoods. They lived in the same or kindred forms, bore their proper fruit, died and were buried perhaps centuries ago. And those vain men who

father them, and would fain be thought original or profound thinkers because of them, have no such merit at all. They have simply been opening some ancient graves, and evoking the dead, presently to die again. Is it Humanitarianism, or Transcendentalism, or Pantheism, or Formalism, or Spiritualism, or Anti-Scripturism of any sort? To History it is an old acquaintance. Somewhere in its course along the ages, History has seen it before. History knows its character and pedigree. History exposes and refutes its pretensions. History bids men beware of its influence and to remand it with due promptness to its forsaken sepulchre. Truth alone is instinct with immortal life and beauty.

History, moreover, brings us into contact and sympathy with the great Teachers of the Church. Ignorance is not the mother of devotion. An intelligent piety will be more apt to be both spiritual and efficient. The material creation began with light. It is no less the case when God begins the new creation of a soul in Christ. What begins in light, as the very condition and means of its existence, cannot be expected to thrive in darkness. It were a reversing of primary law, and of nature itself. The evangelic command therefore is, Grow in knowledge as well as grace. It presses on the individual Christian, and on the collective body of believers. How else can the Church realize the Divine purpose as to its own character, or become God's great Institute of instruction to the world? And yet this is her mission. "Go ye therefore," said Jesus as he left his cross for his throne, "and teach all nations." And he added thus no new function to the Church, but only enlarged the sphere of her operation.

The supreme Teacher was Jesus Christ, aforetime as the Angel of the Covenant, under various Divine appearances; in these last days as the seed of the woman, in the form of a servant; and both then and now, by his Spirit also, as well as in person. The Prophets were his ministers and bore his messages. The Apostles sat at his feet, and taught only in his

name. How admirable, hence, the historical skill and legislative wisdom of Moses! How rich and various the spiritual treasures of Asaph and David! How grand and stirring the predictive strains of Isaiah and his gifted associates! How beautiful, too, for simplicity are the Gospels! How earnest and practical the exhortations of Peter! How glowing and resistless the arguments of Paul! How childlike and yet profound the sentences of John! And when you gather into one the writings of Apostles and Prophets, the teaching of Christ in his own person, and the teaching of Christ by his inspired servants, what other volume is like it? How vast and perfect its truth! How incomparable its wisdom and power!

In passing from the Scriptures to the Fathers, we do indeed make a long descent; we leave the Divine and consciously enter the human. The difference between them is so palpable and great, as to afford itself an impressive argument for the supernatural source of the Bible. And yet, in the Fathers, there are grains of fine wheat, and particles of pure gold. Clemens, Ignatius, Polycarp, and Justin Martyr, yield now and then a sentence or thought not unworthy of preservation. We find a higher order of intellect, as well as a wider reach of attainment, in the philosophical Clement of Alexandria, the profoundly erudite but fanciful Origen, and the fervid and imaginative Tertullian. They were the master spirits of their age. Then follow the churchly Cyprian, who, notwithstanding, loved Christ, and won a martyr's crown; the oratorical Lactantius, who has been called the Christian Cicero; the bold and intense Athanasius, whose watch cry in the Arian conflict was, "Earth has no Saviour, if its Saviour be not God;" Ambrose also, in the West, whom Milman characterizes as "the spiritual ancestor of the Hildebrands and Innocents;" and Basil and the Gregories, in the East, who, with some grave blemishes, belonging rather to the times than the men, united some eminent merits, which have been the admiration of all times. Still superior to these was Jerome, the great Scholar of the Church,

whom Niebuhr calls a "giant," and describes his works, excepting the critical, as disclosing "animation, elasticity of mind, learning to an immense extent, and wit, which continues till his old age, and constitutes the predominant feature of his character;" the golden-mouthed Chrysostom, the great Preacher of the Church, whose marvellous eloquence, usually grounded on evangelic truth, swayed the vast assemblies of Antioch and Constantinople as the wind does the forests, and around whose memory a charm and fragrance linger, which fifteen centuries have not been able to dispel; and Augustine, the great Theologian of the Church, of a prodigious grasp of intellect, "in whom, Paul lived again;" whom Luther thought "the ablest and purest of all the Doctors;" whom even Dr. Pusey recommends as "one in whom the stream of Catholic truth flowed strong and deep," although predestinarian sticks and straws do sometimes intermingle, and whose influence on his own and all subsequent ages, as touching Theology, has doubtless been greater than that of any other uninspired man.

But I must desist from even these glances, and wholly passing mediæval times and mediæval men, (some of whom were truly great, as Anselm and Bernard,) be content, in reference to the later teachers of the Church, just to mention the impetuous zeal of Luther, the gentle strength of Melancthon, the invincible logic of Calvin, the stern intrepidity of Knox, the rich fancy of Taylor, the calm depth of Howe, the exhaustive power of Owen, the heavenly fervour of Baxter, the sententious and pungent style of Wesley, and the metaphysical force and deep spiritual insight of Edwards. It is indeed an illustrious company, and sacred as illustrious. They were all endowed with eminent gifts. They all loved the one personal, living, Divine Redeemer. They all strove to edify his body, the Church. They all taught that in him alone is everlasting life. As they pass before us in history, we discern the excellence of their character, we feel the power of their presence,

we profit by the variety and richness of their gifts, we become acquainted, through them, with the successive generations of believers, and we realize, to some extent at least, the oneness of Christ's mystical body, and the sweetness of communion with saints.

History, still again, demonstrates the abiding presence of God in the Church. That presence is the solution of what were, otherwise, utterly insolvable. We are apt to think of miracles especially in connection with the founding of Christianity, and as the necessary vouchers of its high claims. And so indeed they were. But there is a greater miracle than any or all of these. The continued being of the Church, in a world like this, along with her occasional triumphs, is the miracle of all time. It were a small thing to heal a diseased limb, or open a blind eye, or give life to a dead body, or calm the tempest by a word, in comparison with the work of begetting sons and daughters unto God, and maintaining truth and holiness, age after age, among fallen and hostile men, and confederate and mighty devils. No conceivable power, less than Divine power, could do it. And what the exigencies of the case so imperatively demand, History shows has been actually supplied. All along the pathway of the Church are the footsteps of God, the memorials of his presence and agency. His voice was heard in the garden, in denouncing judgment, telling also of grace. His Spirit strove with the generations before the flood. His presence was vouchsafed to the Hebrew Patriarchs. His arm wrought the deliverance from Egypt. His pillar of fire and cloud accompanied the tribes in the wilderness. His word was in the mouth of the Prophets. His dominion was represented by the throne and sceptre of the Kings. When Christ came in the flesh, God was with him, and he was God. When Christ returned to his glory, he said concerning the Eternal Spirit, "He shall abide with you for ever!" It was not a mere prediction. It was no conditional promise. It was rather a part of the constitution and law of

the Church, during the present dispensation. It has been literally realized. The Holy Spirit has dwelt with his people. His presence has been the light and salvation of the Church. It is he who wrought the simple and loving faith of the primitive disciples. It is he who gave courage and constancy to the Confessors and Martyrs. It is he who raised up and qualified the long line of faithful pastors and teachers. It is he who, through weary ages of conflict and corruption, preserved the pure faith of the Church, and continued the succession of the believing and holy. It is he who in modern days, has re-inaugurated the great work of missions, and is now making manifest his grace and power in numerous and glorious revivals. And all this is a prophecy and pledge of the future. With a heavenly origin, with a holy faith, with a sanctified ministry, with the indwelling Divine presence, attested by a history reaching now well nigh across six thousand years, how valid the hope, how grand the prospect, and how sure the triumph of the Church of God !

Such, Fathers and Brethren, is a mere glance at the work, in its two-fold aspect, assigned to me in this sacred Institution; and such are a few of the many particulars, by which the interest and importance of historical studies, in connection with the plan and course of Redemption, may be indicated. I enter upon this work in the confidence of your sympathy and prayers, and seeing that in it we specially serve a Church so illustrious in its place and influence along the past, so scriptural and powerful in its position as to the present, and of so glorious promise for the future; and above this, seeing that he is a most precious and a Divine Saviour whom we would thus glorify, shall we not, one and all, bring to it our choicest labour and our richest offerings? Let who will abide in their tents. Let us arise and do the work of the Lord !



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INAUGURAL ADDRESS

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GOVERNMENT.

INAUGURAL ADDRESS OF L. J. HALSEY.

IT is with no ordinary feelings of misgiving and embarrassment that I stand here to-day, to take part with my brethren in these inaugural services. Until within the last few days, I have not, for more than twelve months, ventured to address a public assembly. After eighteen years of unremitting labour in the preaching of the gospel, I was compelled by loss of voice to resign the pastoral office, and to desist entirely from all its public functions. Under these circumstances I must crave the greater indulgence for such remarks as I may be able to make on the present occasion. But called by the voice of God's providence, and the General Assembly of our Church, to bear a share with my respected colleagues, in the inauguration of the Theological Seminary of the North West, and having so far obeyed the summons, as to set aside all opposing engagements, and to appear here at the time and place appointed for our work, I feel, that though it be with a trembling heart and a faltering tongue, some public utterance, however brief and inadequate, is due to an occasion so solemn and important.

To be called by the Church to aid in laying the foundations of a new Theological Seminary in this queen city of the Lakes,

or to be called any where, to the highly important work of training the sons of Zion for the holy ministry, is a position, which twelve months ago I had as little thought of occupying, as I had of being sent out by the Church on one of her great foreign missions. That I find myself in such a position now, and that, too, in a condition of bodily health only partially recovered from the wasting cares of other fields of labour, is to me an event, which I can reconcile to myself, or hope to justify to others, only on the ground, that the calls of God and his Church have seemed to demand it. For the great work here to be done, I feel that I have no special preparation or qualification, above others of my ministerial brethren all over the Church. And I should be utterly appalled at the difficulties and the responsibilities of such a work, were it not that I come into it with hands already inured to the toils of the pastoral office, with a sincere desire to learn and obey the truth, and with a heart ready to serve the Master in any thing he may appoint, while humbly relying upon his grace for assistance.

For what is true of this work is true of the ministry itself. We are all unworthy of it, even at our best estate. And it becomes us all to say, What are we, and what our father's house, that we should be taken from following a few sheep in the wilderness, and exalted to responsibilities so solemn and sacred, as that of ministering in God's great name! No one in the Church can be more sensible than I am of my own unworthiness to be either a preacher of God's gospel or a teacher of God's ministers. But I would desire, so far as I can, to adopt the sentiment of George Gillespie, when called to stand up for the truth, before the learned Colemans, Seldens, and Lightfoots of the Westminster Assembly. "Let no man, who is called of God to any work, be it never so great and difficult, distrust God for assistance, as I clearly found at that great Assembly at Westminster. If I were to live a long time in the world, I would not desire a more noble life, than a life of

pure and single dependence on God; for," said he, "though I may have a claim to some learning and parts, yet I ever found more advantage by single looking to God for assistance, than by all the parts and gifts that I ever could pretend to at that time!"

Theology, the great subject matter of all our instructions here, is in its essence the knowledge or doctrine of God. As a science, it is, both in the order of nature and of importance, the first of all the sciences. To know God as the only true God, and Jesus Christ, whom he has sent, as the only Mediator is eternal life. As this is the central truth of all truth, so the knowledge of it is the central science of all the sciences man can know.

Its basis of truth is the testimony of God in his written word; precisely as the foundation of all natural science or philosophy is in the works of God, or, as they are called, the works of Nature. The Scripture, therefore, the sure testimony of God in his revealed word, is the great text book of Theological Science; just as material and physical nature, like another scripture of a lower order, is the text book of all the other sciences. In a certain sense God has revealed himself everywhere in the great book of nature; as the apostle says, The invisible things of him from the creation of the world being clearly seen, even his eternal power and Godhead. But we needed the light of another book. And accordingly, in a much higher sense, and with infinitely clearer light, God has revealed in the Bible all we need to know of him, while in this mortal state.

But while the knowledge of God himself is the essence of Theology, it includes, at the same time, all that God has revealed in his word, on all other subjects. Strictly speaking, therefore, Theology embraces all that knowledge of which God is the author in the Bible. It is, therefore, the knowledge of all the truth respecting God, all the truth respecting man, and all the truth respecting salvation.* For these are the three

* Breckinridge's Knowledge of God. Vol. ii. book iv.

grand subjects of all revelation, the burden of all the prophets, the story of all the evangelists, the never absent themes of every page of Scripture; God the Creator and the Sovereign; man the creature and the sinner; salvation, the remedy, and the only possible method of restoration. And hence in all and above all, Jesus Christ, the Mediator, Jesus Christ, the Saviour. For it is in Christ Jesus alone that these three great subjects of all revelation—God, man, and salvation—are harmonized. We behold God in him; we behold man in him; we behold salvation in him. And therefore as combining the three in one, he becomes to us the sum of all revelation, the substance of all Theology.

Hence it is in Theology, as it was in the history of Redemption. Every thing stands related to Christ as the central object. All the rays of revelation centre upon him. All the blessed beams of Divine light emanate from him. He is the sun of the system. For four thousand years every thing pointed to his coming, and prepared the way for it. For eighteen centuries and a half, everything has either pointed back to what he did and suffered on Calvary, or else is pointing forward and preparing the way for his second coming. And so in like manner, our Theology—our instructions and our studies—must all point to him.

There may be many departments in Theology, many methods of teaching it, many professorships; but there can be but one true Theology, even as, with all its diversities, there is but one Bible. At whatever point, therefore, we begin our investigations in the broad fields of theological science, be it the text of the sacred word, or the doctrines of revealed truth, or the facts of the wondrous story, or the ordinances of Divine worship, or the Church's progress across the ages, we must seek to find Christ there:—"Him first, him last, him midst, and without end."

But while all theological science is thus one grand whole, a perfect body of divinity whose head is Christ, the experience of the Church has proved, that it can best be taught, es-

pecially where several teachers are engaged in giving instructions simultaneously, by arranging it into separate and convenient departments, to be assigned, each to its own teacher, and all to be carried on abreast. Such divisions are, of course, always somewhat arbitrary; and they vary somewhat in our different seminaries. At present, they are for the most part four, each distinct enough for a separate department, and all together covering the whole field of instruction. The most natural and scientific classification which perhaps the subject admits of, would be the following:

First, Exegetical Theology: that is, the Theology of Hermeneutics or Interpretation, including all Biblical antiquities, and the original tongues of the sacred word, so as to ascertain clearly the mind of the Spirit in the word as the basis of our science.

Secondly, Systematic Theology: that is, the Theology of doctrine, or as it is commonly called Didactic Theology, including also the defence of the same, or Polemic Theology: but Systematic, as containing the whole system of Divine truth drawn from the written word.

Thirdly, Historical Theology: that is, the History of the Church of God, both in the Bible and out of it, both in the administration of its affairs, and in the development of its doctrines, as exhibited in all past ages.

Fourthly, Practical and Executive Theology: that is, the doctrine of the Church, as an organized kingdom in the world, with all the functions and duties of its ministry and office bearers—including all pastoral care and all christian experience.

This is not the precise arrangement as yet adopted in any of our existing seminaries. Nevertheless they all agree in comprehending all of these departments in some part of the course. But the plan prescribed by the General Assembly for us, in this new Seminary of the North West, accords very nearly with that which I have just marked out. The chief difference, and that is not material, is that the department of Interpretation or Exegesis, would come first in the order;

whereas in the curriculum of our Seminary it is last. The mere order, of course, is nothing; seeing that all the departments are to be carried on simultaneously and abreast. And this is well: for while the student gets all the advantage of a division of labour and a diversity of gifts, he is compelled at every step to feel, that Theology is still a grand whole.

The department of study, which, according to the plan of our Seminary, is assigned to my special direction, is that of Historical and Pastoral Theology, and Church Government. In entering upon it, it is exceedingly important that we should get a distinct and definite idea of the field which we have to investigate. In getting knowledge, we do well to follow the example of the agriculturist, who, before he begins to plant, or even to plough, surveys his whole ground, and lays it off into well defined and convenient compartments, ready for the labourers. Otherwise we might plough at random, and plant to little purpose. It seems to be the order of Providence, that as we add furrow to furrow in the fields, so we must add fact to fact, and truth to truth, one at a time, here a little and there a little, in the acquisition of knowledge. We can no more expect to get knowledge in the lump, than we can to reap the harvest or plough the fields in the mass. It become us, therefore, to go to work systematically and patiently, as knowing what we are about.

This department is wide in its range, and it is of the utmost importance in all its practical bearings both upon the character of the ministry and upon the Church itself. It embraces all the varied topics of the pastoral care: the nature, design, and functions of the ministry; Homiletics, or the composition and delivery of sermons; the whole constitution, polity, worship, and mission of the Church of God as a visible organization in the world; together with a historical survey of the different theories and opinions, both true and false, on all these points as they have been developed during all past ages, and as they

have been attested or condemned in the fierce fires of so many great conflicts.

Until very recently these affiliated branches of study were usually divided off, and distributed among the other leading departments of the course, in all our Theological Seminaries. Now they are for the most part assigned to a separate chair, as their close affinity and great practical importance demand. At first sight, Historical and Pastoral Theology, Homiletics, and Church Government may look somewhat disconnected. But it will be found on examination that there is one central idea on which they all meet, as the primal and fundamental truth of the science. That is the true theory of the Church. This underlies our whole department, and gives it unity and character as a distinct branch of Theology. We must ascertain what the Church is; what is its true nature, object, and end, as a Divine institute. For, manifestly, there can be no wise and consistent action in the administration of Church affairs, or in the discharge of ministerial duties: that is, no right pastoral Theology, and no right practical Theology, except that which is grounded upon the right theory of the Church; just as theory is essential to practice in every thing else.

But at the same time all mere theory is worthless, unless it developes itself in a wholesome experience. And therefore inasmuch as the grand object of training men for the ministry in any Theological Seminary is that, as master workmen for Christ, they may be able to carry the Divine theory of the Church into all the daily duties of preaching the gospel and watching for souls, this chair of Ecclesiastical Polity becomes, of necessity and by pre-eminence, the chair of Practice. All departments of Theology are indeed, or ought to be practical; inasmuch as the object of all of them is to point the sinner and the saint to the Lamb of God that taketh away the sin of the world. But this above all others is practical. Its office is to meet the student as he comes forth from the armory of the other chairs, fully furnished, as he is presumed to be, with the

accumulated resources of Exegetical, Didactic, Polemic, and Narrative Theology, and to teach him how he may best wield these weapons of truth, for the salvation of sinners, the edification of saints, and the glory of God. It corresponds somewhat to that which, in the curriculum of our Medical schools, is known as the chair of Theory and Practice. It embraces the theoretical knowledge and the practical administration of all those great remedial agencies and institutes, which the Physician of souls has prescribed in his word, and committed to his Church for the healing of our dying race.

This department, however, owing to its wide range of subjects, has not yet attained, at least in our text-books, that systematic and symmetrical form which belongs to the others, and which it is, no doubt, capable of receiving. It has hitherto been treated too much as a mere outline of isolated rules and duties, more the result of individual experiment, than of great fundamental principles, grounded in the very constitution of the Church, and the essential nature of the Gospel as a revelation from God. We see no reason why all that God has revealed in the Bible touching the functions of his Church, and the duties of her ministry and other officers, may not be as readily classified and arranged in systematic order as any other truths of revelation; and consequently none, why the department of Theory and Practice in Theology should be less scientifically treated than the corresponding chair in Medicine. On the contrary, the difference is all the other way; for while Medicine in its practical application to the maladies of the human body is at best but a human science, and confessedly one of the most uncertain of all the sciences, Theology, in its practical application to the maladies of the human soul, as in all its other aspects, is a Divine science, and is as certain and positive as the infallible oracles of God can make it. As however, the questions pertaining to this whole field of inquiry have now become the leading and most vital questions of the age in

which we live, the whole department will doubtless receive a profounder and more scientific treatment hereafter.

At present the best scientific term which we have for it, as being at once the briefest and the most comprehensive, is to call it *Ecclesiology*, that is, the doctrine or science of the Church. Regarding it thus as a great system of closely affiliated truths, whose central idea is the Church of Christ, or Christ in the Church, it naturally includes all the functions and duties of the ministry in the whole field of Homiletics and the Pastoral care; because the ministry is but one of the great gifts which Christ bestowed upon his Church, when he left the world. So that to know what God has revealed touching his Church on earth, is to know all that he has revealed about the ministry; even as the whole includes the parts. And so on the other hand a full *Ecclesiology* would also necessarily include all the opinions, theories, and practices, relating to the Church, as they have been developed under all dispensations through all past ages; thus opening to our view the immense field of Historical Theology, both in the Bible and out of it. *Ecclesiology*, to be complete, must take in, on one side, the whole practical working of the church, with all its officers of government, and its ordinances of worship, as an existing kingdom of God in the world; and on the other, the whole past progress and development, through which this kingdom has come to be what we now behold it.

Hence it is manifest, that our true scientific starting point in this whole department, and, so to speak, the base-line of all our subsequent movements, must be the Church of Christ, as his Spirit has revealed it in the Scriptures, as his providence and grace have developed it in all human history. For let us not forget, that the true Church of the present is the true Church of history, and that the true Church of history is the true Church of the Bible. The Church which the Son of God purchased with his own blood, and over which through all the Scriptures, he is the exalted Head, is the same Church over

which he has been reigning through all subsequent history, and over which he now reigns and rules on his mediatorial throne in heaven. The Church in the Bible, the Church in history, the Church in actual operation before our eyes, and Jesus Christ in all and over all, as Head, King, and God, blessed for ever: this is the primal conception of the department which is here assigned to me.

Such is the wide domain of Ecclesiology, regarded as the science of the Church of God. You will readily perceive, from what has been said, that it may be viewed in a threefold aspect, answering somewhat to the three different branches of study, embraced in this one professorship: namely, Church Government, Pastoral Theology, and Historical Theology. First, as a survey of the Church, abstractly and objectively considered, in her whole constitution, polity, order, officers, discipline, worship, design, and destiny, as a Divine Institute, or visible kingdom among men, that is, Theoretical Ecclesiology.

Secondly, as a survey of the Church, concretely and practically considered, that is, as a Divine Institute in actual operation among men, through all her holy ordinances and her sacred office bearers, manifesting her inward life and power, and fulfilling her grand mission in the work of preaching the gospel, saving sinners, edifying the saints, and glorifying God; that is Executive and Pastoral, or Practical and Experimental Ecclesiology.

And thirdly, as a survey of the Church in her onward progress across the ages, her trials and conflicts, her successes and disasters, her fulfillment or neglect of duty, as a Divine Institute ordained for the defence and diffusion of the truth of God, the very pillar and ground of the truth; that is Historical Ecclesiology. First, Ecclesiology in its theory; then, Ecclesiology in its practical working; and last, Ecclesiology in its historical development.

Now as a full course in our Seminary contemplates three years' study, we may find it most convenient to follow out this

order, devoting one year of the three in succession to each of the three great divisions of our subject. At the same time we do not deem it best to pursue any one of them exclusively, even in its own separate year, to the neglect of the others. For just as it is proposed to carry on the studies of the four professorships, simultaneously and abreast, so, to some extent at least, we may carry on abreast, through each year of our course, these three branches of the department. That is to say, while discussing the theory and polity of the Church in the first year, we may have an eye also to its present practice under that theory, and to its historical development in past ages. And while discussing the varied duties of the Church and the ministry in the second year, and giving a fuller attention to the historical development in the third year, we need not forget the great essential principles of that Divine Institute out of which they all grow, as discussed in our first year.

And as all Theology is a unit, a grand circle of truth, of which Christ crucified is the centre, and the revelation of God the circumference, and as in every other department of Theology we are to find Christ everywhere, shining with full orb'd glory from the centre to the circumference, so here also we must find and exalt Christ in the Church. There is no true Church now in the world, none in history, none in the Bible, where Christ is not exalted and adored above every thing that is named in heaven and earth. As in Didactic and Polemic Theology, it is Christ the centre of the whole system of doctrine; as in Biblical and Exegetical Theology, it is Christ the burden of all the Scriptures; as in Ecclesiastical and Narrative Theology, it is Christ the sum of all history, God of providence and grace; so here in Pastoral and Practical Theology, it is the same Christ, pervading all, filling all, governing all, blessing all, according to his promise: Lo! I am with you always even unto the end of the world.

Nor shall he ever cease to be supreme in that Church which

he hath purchased with his blood. Let him reign then for ever on the highest throne of our affections, for he alone is worthy. Let him reign supreme and without a rival, in all our Theology and over all our schools, as he does in his own inspired word, and in that heaven to which he has gone.

We need not wander from the truth, nor ever surrender one jot or tittle of the faith once delivered to the saints, while Christ holds the place of supremacy in our hearts. However wide the seas of error around us, however dark the night of human speculation, and however fiercely all the winds of false doctrine may blow, there is no danger to our vessel while Christ is at the helm. Let him direct all our studies, let him answer all our inquiries, and himself be the crowning object of all our affections, and we cannot miss the clear pathway of truth, and the blest haven of life. We may have to sail over treacherous seas, and encounter adverse winds; but this pole star of truth never ceases to shine; and by its light we may take our reckoning, and tell our latitude and longitude on the widest and the wildest ocean of human error.

Such is a brief and imperfect outline of the field of study to which I have been specially appointed in this institution. Without enlarging any further upon it at present, it may be more in accordance with the design for which we are met to-day, to advert now briefly to a few of the many and striking considerations, which press upon us all alike, as we survey the whole joint labour which lies before us in the Seminary.

In every possible view we may take of such a work as this, the building up of another School of the Prophets, and the training of young men to preach the everlasting gospel, it is confessedly a great and good work. In all the work that is done beneath the sun, there is certainly nothing more important, more difficult, and more blessed. While of ourselves we might well shrink from it, appalled by its magnitude and grandeur, and crying, Who is sufficient for these things? yet with God's blessing, there is everything to stimulate and encourage

us to its faithful performance. Its whole nature, relations, and influences, both for time and eternity, are such as to inspire every pious heart with the highest enthusiasm, and nerve every arm that can work for Christ to the greatest exertion. Not only those of us who are called to give instruction as Professors, and the young men who may be committed to our care as pupils, but all, it seems to me, who feel an interest in the prosperity of Zion, the directors, friends, and patrons of the Seminary, the community in whose bosom it is located, and the whole body of the Church, to whose fostering care it is committed, should ponder well the important character and bearing of the work here taken in hand.

Let us look for a moment, then, at our undertaking here, as a work intimately connected with all the great interests of truth, the growth of the Church, and the glory of God among men. It is not more certain that there is a Bible in the world the veritable word of God, than that there is a visible Church or kingdom of God amongst men, to which he has committed the oracles of truth, and by and through which he has, in all ages, manifested his glory. This Church is the house of God, the kingdom of Jesus Christ, the pillar and ground of the truth, and has been perpetuated with increasing power and glory, in every age and every land, from its first organization to the present hour. It consists of all those, together with their children, who hold the essential saving faith of the gospel, love the Lord Jesus Christ in sincerity, and worship God in the Spirit according to his word. This Church is to be perpetuated to the end of time and fill the world with its glory; for in terms as emphatic as were ever used by the Son of God, he has told us that it is founded upon the rock of ages, and that the gates of hell shall not prevail against it. Nay, it has a destiny and relations infinitely higher and more glorious than any which refer to the present world. For we are told that "God created all things by Jesus Christ, to the intent, that now unto principalities and powers in heavenly places

might be known by the Church the manifold wisdom of God." But even as it regards this world alone, there are three things that have been indissolubly bound together from the beginning: namely, the truth of God, the Church of God, and the glory of God. The Church as the instrument, the truth as the means, and the glory as the end of all.

Now it is the fashion in our day to think slightly of all these great things, or rather to ignore their existence altogether. But the infidelity which under the guise of Christianity, can admit the Bible, and deny the existence of the Church of God, is not a particle more entitled to respect, either for its logic or its piety, than that which repudiates the Divine authority of the Bible out and out. Because there is nothing to which the whole word of God gives a more decisive and abundant testimony than to this Church or kingdom of Jesus Christ. Nor is it any more clearly settled that the Church herself exists by Divine appointment, than it is that her adorable Head and King hath ordained the ministry of reconciliation, to be perpetuated in her bosom till the end of time. There is a species of baptized infidelity, current everywhere in the world, and in the Church too, the infidelity of our most approved popular literature, rejoicing in the boast of liberal opinions, which affects to ignore or despise the ministry as a thing having no more claims to a Divine mission than any other order of men. But why not reject Christianity and the gospel itself along with the Church and the ministry? The gospel is no more of God than the ministry appointed to preach it. Christianity is not a particle more Divine than the Church which its great Founder purchased with his own blood. And neither of them has any other warrant than that Divine book which tells us with absolute certainty, that they all alike are ordained of God. Most assuredly, if there is any Divine institution in the world, it is the ministry of reconciliation, appointed and ordained for the defence of the truth, the proclamation of the gospel, and the glory of God in the salvation of

men. It is Divine in its origin, Divine in its authority, Divine in its work, and Divine in its influences for time and eternity, because it is in all accompanied and supported by the mighty power of God. "After that in the wisdom of men, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

These things are all bound together by indissolubleties, the Church, the ministry, the truth, the glory of God, the salvation of men. And there is no demonstration clearer than that all the greatest blessings of God to our race, both temporal and spiritual, for time and eternity, flow through these channels. The greatest good any of us can do in this world, and the greatest good we can receive, is in immediate connection with this whole divinely appointed instrumentality of the Church.

Now it is to perpetuate and to multiply these agencies, to qualify and to equip the young servants of Jesus Christ, for the work of the ministry, the work of proclaiming salvation to our dying race, of extending the triumphs of the Redeemer's kingdom over all the earth, and of promoting the glory of God in the highest, confessedly the greatest work that is done, or can be done, for God or man, beneath the sun, it is for this that the Church, whose servants we all are, by her highest and most solemn action, has here established a new Theological Seminary. She has located it here, beyond the utmost bounds of all her older Seminaries, here at the haven of these great waters of the North West, and at the place of concourse of all these mighty multitudes of people, under the conviction that such an institution was demanded here by all her highest interests, the spread of the gospel, the salvation^d of sinners, the defence of the truth, and the glory of God.

And what a field is this in which, and for which we are called to labour! Consider our work here in its more immedi-

ate bearings upon this great North Western section of our common country. Whatever good God may enable any of us to do here, now or in time to come, in the way of building up this institution and preparing men to preach the gospel, is good done not only for his Church, but for our common country and for the world. The Church of God has a great mission to perform for our country and for the world. It is hers to save sinners, to train the rising generation, to instruct the people in truth, and righteousness, and virtue. And thus, in God's name it is hers to bless the country, to bless the world.

Since our ascending Saviour commissioned his Apostles to go forth into all the world and preach this gospel to every creature, there surely never was a more important and inviting field for ministerial labour, than this vast region of the North West, stretching away with its swelling millions from these great inland seas, the gates of its commerce, to the unmeasured regions of the farthest West, the tributaries of its coming wealth and power. If we look over this wonderful field, so new, so immense, so diversified in its populations, as yet so destitute of religious privileges and the means of grace, and still so potential for good or evil on the character and destiny of our common country, we cannot fail to see that the one great want of it every where, paramount to every other want, is a ministry of able and faithful men to preach the gospel. Shall we say that a hundred such ministers might this day find employment in it, in our branch of the Church alone? Perhaps it would be nearer the truth to say a thousand. Does a young man of talents and piety wish to make the most of life, to serve God in his generation by doing the greatest possible good for his Church, for his country, and for the souls of his dying fellow men? Does he wish to consecrate time, talent, soul, body, all he has and is, to the cause of the Master who hath bought him with his blood? Here is the work for him; here is the field for him; and now is the time for him, in preaching the gospel of the blessed God to the myriads of

this great North West. Now is the time to stem the torrent of its incoming errors, and vices, and false doctrines. Now is the time to lay the foundations of virtue, morality, social order, and political prosperity, deep and broad in the hearts of the rising generation. Now is the time in all these new States, and in ten thousand rising towns, cities, and villages, to build up churches, schools, colleges, all civil, religious, and charitable institutions, which shall stand to do good, when the hands that built them shall cease to labour, and the eloquent tongues that pleaded for them shall be silent in the grave. It is blessed and glorious to work for such a Master in any country under any circumstances. How glorious and blessed is it to work at such a time, and in such a field as this ! It would be enough to work for such a country as it now is. But to work now, is to work for it as it will be fifty or a hundred years hence, when, if our work is well done, thousands yet unborn shall rise up and call us blessed.

Now it is to occupy such a field as this, to bless such a country in all time to come, by supplying it with faithful and fully furnished ministers of the word, that the General Assembly has located a Theological Seminary at Chicago.

If we take a map of the United States, and draw a straight line from the south-western corner of the State of New York to the nearest point of Texas, we shall have an axis which geographically divides the present settled portions of the United States into two very nearly equal parts. At present the preponderance of population is in the portion lying to the south-east of this line. But the ratio is changing every day, and there can be little question that in a few years the majority of our people will be living on the north-west side. Of this north-west portion, Chicago is nearer the geographical centre than any other great city now existing or likely to exist. Its position, at the extreme south-western head of this great chain of inland seas, is such that it is not likely ever to lose this advantage of being the great central city of the North

West. Now, of the six Seminaries of our Church, five are located on the south-east side of this line ; and the only one in the whole vast region to the north-west of it, is that which we are here to-day to inaugurate. This single fact is all we need both to illustrate the magnitude of our field, and to vindicate the wisdom of the Assembly in founding this Institution.

But we cannot stay to develop these thoughts now. The work is great. The time is short ; the business is urgent ; and what our hands find to do, let us do with all our might. Our sufficiency is of God, and through Christ strengthening us, we can do all things. The day in which we live, and the place where we stand, the time past, the time to come, and the signs of the present time, all conspire to encourage and cheer us on to renewed exertion in the work of the Lord.

It is wonderful to think what God has done for our Zion, and to see what he is doing all over the earth. The soul of the greatest of all the Apostles, could he return to the earth, might well be moved within him, to see what our eyes have seen, to hear what we hear of God's wonderful works among men. Look where we stand to-day, on the map of the world and on the chart of human history. The gospel which we preach, and for the defence of which this new Seminary is now opened, is the gospel which began at Jerusalem. And here we are, almost at the centre of a continent, which when it began, was unknown even to human conjecture. Here we stand in the midst of the freest people and the brightest civilization that ever existed on the globe ; a civilization and a people that seem destined to endure till they usher in the latter day glory and the second coming of the Son of Man. Here we stand midway between the Polar regions and the Southern Gulf, almost midway between the Atlantic and the Pacific, and on the very verge of those great inland seas which together form the Mediterranean of our Continent, a great highway of commerce, which may yet play as important a part in our future history, as the Mediterranean has done in

the history of the Old World. Here we stand upon the border of what was, a little more than a quarter of a century ago, a vast untrodden wild; on one hand the wide expanse of deep blue waters stretching away to the east, uncheered by a sail, on the other the boundless prairies, stretching away like another ocean, towards the setting sun, untenanted by civilized man; but now the busy abode of a hundred thousand souls, and the commercial centre of an empire of mighty States; here we stand in the good providence of God, solemnly and hopefully to inaugurate another of those institutions of learning, which are at once the highest known to the Church of God, and the most important, if not indeed the most ancient, known to human civilization. As from such a point of vision, and such a stage of our progress, we survey the wonders of Providence, we may indeed say, Lo! what hath God wrought!

INAUGURAL ADDRESS

BY

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(79)

INAUGURAL ADDRESS OF W. M. SCOTT.

BRETHREN OF THE DIRECTORY AND CHRISTIAN FRIENDS :—In the part of this service which you have required of me, it has occurred to me that you would naturally expect some indication of the conception which I have of the nature and ends of the department of instruction intrusted to me in this Seminary, and the general idea of the methods by which I propose to attain those ends in the actual course of instruction.

It is the peculiarity of our holy religion that it exists outwardly in the form of a Revelation from God, that Revelation in its complete and final form having been made matter of record, under such Divine inspiration as to secure absolute infallibility in matter and form. Accordingly that record in the form in which it was completed by the Holy Spirit, is the source of knowledge, and the standard of authority, in such sense that every word put therein by direction of the Divine Spirit we are bound to receive, and no word without that record *are* we bound to receive as of equal authority. For the purposes of this Revelation, for both communication and record, God has employed the marvellous framework of language, the instrument and vehiculum of human thought. Speech is embodied thought. Written speech is embodied thought, not em-

balmed, but immortalized. It neither dies nor changes, while the record is preserved, so that while men retain the language in which the record subsists, they may come into living contact and communion with the original living thought.

For the purposes of the world-revelation, God chose not one, but two languages: the one to subserve the ends of a national, limited, preparatory dispensation; the other to complete and complement the revelation, and adapt it to universal diffusion amongst men, and to the great purpose of persuasion, *πειθελον*, to the production of that state of mind, which is at once the means of salvation and of growth, faith, *πιστις*, the result of persuasion, and the principle of obedience. This is not the time nor the place for the discussion of the reasons of these things; why God chose two languages rather than one, and why the two he did rather than any other of the manifold forms that human speech has assumed.

It is enough that these are facts, acknowledged, undeniable, and therefore to be accepted in all their consequences. This Divine Book in these two languages is put into the hand of a divinely ordained order of Church officers, to be by them taught to men, for the obedience of faith among all nations. Whatever else these men may know or not know, this Divine Book, of which they are the professional teachers and defenders, they are surely bound to know—know in every sense and to every intent, to which they are set to teach it to others. Accordingly it is of the reason and nature of the case that they who are thus to teach must themselves first be taught—taught what they are to teach, the actual contents of this Divine record.

They are to be taught, not simply as others are taught, with the view of their own personal persuasion and obedience, but also, and mainly here, with the view to their teaching others. This involves the two processes of learning and communicating, of understanding and fitly interpreting.

It is apparent then how fundamental this department of the

languages and interpretation of the original Scriptures must be to the whole scheme of professional training of the authoritative teachers of this recorded religion. To this must everything be referred as its source. Upon correct interpretation of this Divine record in its only inspired form must everything taught here rest for its value and authority. And when the men trained here go forth to their work amongst men, everything they shall accomplish for God in the way of the salvation of souls must be done through the means of this very truth of God. In all that men may say *about* this truth, in all the masses of human learning that have been accumulated upon it, there is nothing in the way of saving truth, but what itself has directly furnished. This necessitates the keeping of the active ministry in constant contact with the truth in its inspired sources, if they would do well and faithfully the work to which they are ordained, teach men these given words of God, for this is the test of fidelity which the Saviour applied to himself: *For I have given unto them the words which thou gavest me.*

The end of this department of instruction in the Seminary I conceive to be, to meet this demand of the active ministry, to enable them to commune with the living truth of God in its inspired forms and sources, to hear constantly, and to interpret for the people, the very words of the Spirit, to get between it and all human authority, and gain the right use of all human aids. And thus to be able to say to the people, whose souls they are to win and to feed with knowledge, with the confidence of those who know, *Thus saith Jehovah. Hear the word of the Lord.*

With this as the central idea of the design of this department, many others naturally connect themselves more or less intimately. Though it is proper to regard some things as settled by those who have gone before us, yet there is a stage in our progress where justice to ourselves and to them requires us to examine the grounds on which they have rested their decisions,

so that their mere authority shall not stand as the foundation of our faith, but take its proper place as evidence. So that, though at the outset it is proper and wise for us to accept at the hands of our fathers what they deliver to us as Scripture, there comes a time in the course of preparation for the teaching of these Scriptures, as the word of God for the faith of men, when the question must be raised and answered: *What is Scripture?* And on what grounds have these different books in this collection been always received by the faith of the Church? This requires the stream of mingling evidence and authority to be traced to the highest accessible point, and the internal character of each to be examined with enlightened fairness, so that if possible our reception of every book of Scripture shall be grounded on the very evidence that taught the first hand receiver that it was the very word of God.

Intimately connected with this is the great question as to the state of the record. As it has had various fortunes in the course of the ages, as it has been intrusted to the fidelity of many hands in its preservation, as its friends and its enemies have had something to do with it, what is the result as we have it now, in our Hebrew and Greek Bibles? This of itself must be a vast department of inquiry and learning; and though reason and philosophy require us to accept as settled the conclusion of our predecessors, there is a time and place in the progress of preparation for the teaching of this book to examine for ourselves these questions, so that our minds may, as far as the nature of the case allows, rest on the very grounds of belief that satisfied those who have most fully examined, converting again their authority into testimony.

The state of the languages when the record was made in each, the history of the changes through which they passed to that state, the places they held in the great families of languages to which they severally belong, together with the intimate nature and providential career of each, which fitted it in a peculiar manner to its office, as the vehicle of the revela-

tion, all fall appropriately within the province of this department, and enter essentially into the ideal result at which it aims in the thoroughly qualified minister, able rightly to divide the word of truth.

So also would it be presumptuous folly for the young man to be taught to regard the labours of predecessors as worthless to him; all that has been done rightly, much that has been done wrongly and wickedly in the way of actual interpretation and exposition, will therefore justly claim his attention, with the principles on which all the work of interpretation is to be done, and all results judged and tested.

Gathering all these within the province of one department of instruction, limiting the time to the narrow space of less than three years, and making the necessary abatements for the fact that one of these languages must be taught from its very elements, and the other in many cases had better be, and making the needful allowance for three other cotemporaneous and exacting departments of instruction, and you will be able to judge how far it would be just to expect results, rather than beginnings, and mere indication of methods, and training to habits of study and investigation.

II. The general methods which I propose to myself on which to conduct the practical instruction of this department, are readily deduced from the nature and the ends of it, already briefly suggested.

1. The first thing required is that the students be made *Greek and Hebrew scholars*. This does not mean simply the ability, with the aid of lexicon and grammar and perhaps translation to "get a lesson," but such an acquaintance with them as to make the reading of a chapter or a book in either no longer a terror or a drudgery, if not an absolute pleasure and delight. It is such a knowledge as to make the original much more clear and suggestive than any version can possibly be, as will make it the only satisfactory source of knowledge of any passage to which attention is specially directed. The

method of attaining this is expected to be the old familiar one of requiring the *drudgery* at the hand of the student. The only secret of language in its elementary stages of acquisition is *repetition*, until the conscious exercise of memory is no longer necessary.

2. This will naturally bring with it the practice of keeping them employed in the actual work of interpretation, of keeping them always in contact with the actual teachings of the original Scriptures, allowing the merely human learning of the subject to come as little between the mind and the sacred text as possible. The analogy of teaching a mechanical trade or training an athlete furnishes an illustration of the reasonableness of this. The master does not content himself with only or chiefly explaining the principles of the different exercises, with their adaptation to the development of the various muscles of the body, nor even with performing before his pupils the various operations of the master workman, or the trained athlete. The chief part of the instruction is in guiding the actual exercises of the learners, so as through their own voluntary power and exertions to reach the result. It is by doing their best in *trying* to-day, that they will do the same thing better to-morrow. Eminently thus in the matter of interpreting a written record in any language, and especially one not native. Every sincere, well directed attempt to reach the sense, and explain a passage of, the sacred record is a gain in all the requisites for another attempt.

Until this result is attained, the collateral learning of the subject is very much wasted in the attempt to communicate it, and therefore may be safely left to a very subordinate place, or to future acquisition. I know there is danger connected with this method, of a result expressed in exaggerated form and severity by a witty reviewer, exhibited in the ministry who had been personally trained by Simeon, that he sent them forth armed with an oyster knife, instead of the sword of the Spirit. The ability to draw and quarter a text, and get

out of it the four divisions and six reflections of a sermon is not the kind of ability aimed at. But the power of attaining the very mind of the Spirit, from the very words of the Spirit, and all the light shed upon the particular passage from a knowledge of all the other utterances of the Spirit and the Divine proportion of faith, is the ideal result; and then to employ this knowledge, accurate, broad, logical, in communicating the same truths in appropriate forms to the minds of the people.

This I conceive to be no disparagement of human learning, or of the pursuits of the mere scholar. It is following the method of Divine wisdom, which has been justified by the highest merely human wisdom. The great satirist and poet of Rome expresses the ideal result, when he cautions us to beware of the man of a single book. His observation had shown him that the man who thoroughly possessed himself of the spirit, and yielded himself to the educating power of one really great book, was the man of real force and dangerous efficiency. The thorough mastery of resources, the prompt energy of effort, which make men of men, equal to their work whatever it may be, all come, not so much from a hurried acquaintance with many books, as the thorough possession of the mind with one really great and educating book.

And surely I need not dwell in this presence upon the character and power of the Bible as such a great, informing, educating book to the human soul. When God puts this book into the hands of a class of men to study it up to the highest measure of their power, he requires them to be men of the single book in this eminent sense, of making it the instrument of their personal education, and the means of their power in the formation of other minds. And it may be safely predicted as of the nature of the case, what the best experience demonstrates as the actual result, that the ministers who are most the men of this single book, and the people who are trained under their influences, will be the highest specimens of vigorous thinking,

and efficient working men. I need but point you to the land of Scotland, for both an illustration and proof of all this.

This view of the case, you would naturally expect from one who had been summoned from the ranks of the active, practical ministry, to take charge of this department of instruction in your Seminary, rather than such as would be natural in one whose life had been devoted to the graceful pursuits of the speculative, elegant scholar, whose whole converse has lain among books, without taking the time to turn, and employ his acquisitions as instruments of power over his fellow men, especially in bringing them to the knowledge of God for their salvation. Such men have their high and honoured use and office, and it will be a sad day for the ministers of religion, if they should ever lose a thorough sympathy with them. They are the engineers of human thought and progress, pushing their examinations, and opening broad, practicable roads for the great army of humanity. But the great body of the actual ministry must ever be directing officers of the march, keeping compact the columns, taking care of the hospitals and the general discipline and efficiency of soldiers and camp followers. Their post must generally be with the *main body*, but in thorough sympathy with the pioneers.

3. It may not be judged amiss for me to bespeak your co-operation, in all the ways in which that co-operation can tend to the general result, in your several offices of Directors and Presbyters. As directors the students here should recognize and feel that your eye is ever upon them, encouraging, stimulating, requiring high attainments in these central studies of the Christian ministry. But it is in your places as Presbyters that most may be done to elevate the standard of the coming ministry, by practically showing that the knowledge of the Greek and Hebrew Scriptures is an actual, as well as formal requirement for licensure and ordination; that such a knowledge as will be of use to them *in the ministry*, is what you require, rather than such a smattering as will merely enable

them to stand an examination, and be most conveniently forgotten, when the ordeal is past. How many Presbyteries are untrue to themselves, and to the interests of the rising ministry in this respect, it would not be seemly here to discuss. But it is perfectly apparent how futile must be the effort of a Seminary to maintain a high standard of scholarship in this department, in the midst of surrounding Presbyteries, that constantly discharge their office of trial and judgment in such ways, as to operate effectually in lowering or debasing the standard. Let us at least have the encouragement that the highest attainments to which we can bring the young men that shall go out from us here, shall be made the actual *bona fide* standard of your requirements, according to the laws of the Church, and we shall feel the power of such a sanction in the whole course of instruction. Let us be able to tell our students with confidence that really creditable attainments in these vital studies are not merely necessary to the proper discharge of the work of the ministry, but will be held an essential condition of admission to the office, and we shall be in less danger of slights and evasions in the work of the student. If you let him know that real, thorough knowledge alone, will be his passport to that high and sacred office, the entrance to which you are divinely set to keep; that he need not apply to you at all, until he has the attainments, our work here will be divested of much of its most discouraging difficulty.

4. As one great part of the training of the ministry should always be promotion of their own personal piety and holiness, it may be hoped that the department of their studies which brings them most constantly and intimately into contact with the sacred truths of God in their inspired forms, may be so managed by the blessing of God as to tend perpetually in that direction. Eminent examples of the highest learning, imbued with the most earnest and humble spirit of devotion, have demonstrated that this result is not impossible, but on the contrary that there can be nothing more favourable to spirituality

of mind and growth in the graces of the heart than these pursuits, requiring the severest mental application to the forms of truth in these venerable tongues. This is of the reason of the case, since these truths are given to sanctify the soul. And it is not what men may say about them, not the human learning that has been employed in their illustration, but the living words as they proceeded from the mouth of God that are efficacious to this result.

The aim shall be, never to allow the student to forget that it is God's word he is dealing with, in every stage of his knowledge of the tongues in which he chose to speak to men, and that the guide who only can lead him into all truth is the Holy Spirit given in answer to prayer. The spiritual discernment which is necessary to the salvation and sanctification of the man's own soul, is the very discernment of the truth which is the condition of communication to others. The study of the Scriptures as a means of grace, as well as a means of culture and furniture, shall therefore be kept in constant view.

With these conceptions of the nature and ends of this department of instruction in this Seminary, and these purposes as to the methods upon which it is to be conducted, I cast myself on your generous indulgence, and the aid of Him whose prerogative it is to call and qualify his ministers to the end of time. It may argue in your judgment an inadequate sense of the nature of the work, that I venture upon it at all, from the labours and exactions of a pastoral charge, which allowed little time or thought for the patient study and wide range of learning required in this vast field of knowledge. Some of you know how difficult it is for the laborious pastor to keep abreast of the learning of his profession. Some of you perhaps know how hard it is to retain even the acquisitions of his student days. Let me ask of you then a little time, before you apply to me in judgment the lofty standards of those whose transcendent powers have been for their whole lives

devoted to these vast ranges of study. Perhaps students may not make the less progress with one who is obliged to travel so much in their company as to sympathize in all their experiences, to appreciate all their difficulties, and share in the joy of all their fresh discoveries.

That true modesty which generally requires a man to say nothing of himself may sometimes demand the thing it generally forbids. I may be pardoned for judging such to be the case now, even if the judgment be mistaken.

Why am I here, bearing the part I now do in these solemn and important transactions? I have not sought it. Those of you who know most of the matter, know that I was not even consulted, know that I sincerely sought to shun it after the voice of the Church, to which I owe my highest earthly allegiance, had been pronounced solemnly bidding me take the service. None knew so well as I, and therefore none more sincerely distrusted my fitness for the work. Sincerely, earnestly, I sought to put by me the call that summoned me away from the work of my choice, and a people whom I loved and still love, with no common measure of tenderness. But the General Assembly, my brethren and friends, and as I believe my Master, judged otherwise, and I humbly bow to their decision. In convulsive sorrow I separated myself from a people whose generous love seemed to warm to deeper tenderness by our being called to part. The sadness of that deep sorrow still rests upon my heart, and adds to the deep solemnity with which, under any circumstances, I must accept the perils, the responsibilities, and the toils, which if left to myself I would have gladly shunned, with the purpose still to do what God enables me, to justify the act.

Nothing but a profound conviction that it is the Master's call, and a humble but abiding sympathy with the objects of the great Christian brotherhood in whose name and by whose sanction all these proceedings are had, has brought me here.

In the bosom of one of the youngest Synods, in the heart of this youthful city, far out in the centre of this vast continent, with a vast free empire rising towards the setting sun, the whole Presbyterian Church comes to accomplish that last and most difficult work of our organized Christianity, the proper teaching of those whom God shall call as the teachers of his people. With all her priceless heritage of history, with all her gifts in trust for the souls of men, with all her love for God, for country, and for truth, she comes to bear her part in conquering this rising empire to the Prince of Peace. She comes to raise up and qualify her sons to preach the truth as he hath given it to her, committing it to faithful men, who shall be able to teach others also. Men who shall dare, as her great fathers dared, to maintain and defend the integrity and sufficiency of God's truth and gospel; who shall have the learning to know how far he goes, and the courage to go that far, and to know where he stops, and the sometimes greater courage to step just there; who shall be as careful to teach nothing but the truth, for the faith of men, as the whole truth; who shall be as slow to add, or allow others to add to what he hath proclaimed as his law, as to take, or allow to be taken, aught therefrom—even in his name. She does not ordain and establish this Seminary to lower the standard of learning in her ministry, nor to invent for them any other message to the souls and faith of men, but that old story of the cross. This day's work recalls a momentous career over which that Church has already past. These proceedings point to results vast beyond all that can be predicted by man, and commit the Church of which we are members to a future which she may not have the grace to estimate aright. According to her faith shall it be done to her, and done by her. May the voice and the influence that shall go forth from this Seminary, even to countless generations of teachers and pupils, be such as to cheer onward to higher efforts, and broader conquests, and more ex-

hausting sacrifices, and deeper trust in God, the hosts that shall be called from their graves of worldliness and sin by the voice of these heralds of the truth. And may the spirit of the first great Teachers of the first great Seminary of this Church upon these shores be perpetuated in all the departments of this youngest born of the bright sisterhood, till the ministry of men shall be set aside by the bright appearing of the SON of GOD.



THE PRESBYTERIAN HISTORICAL ALMANAC


AND

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